

# Parish Church

## Blackburn



W. H. BURNETT



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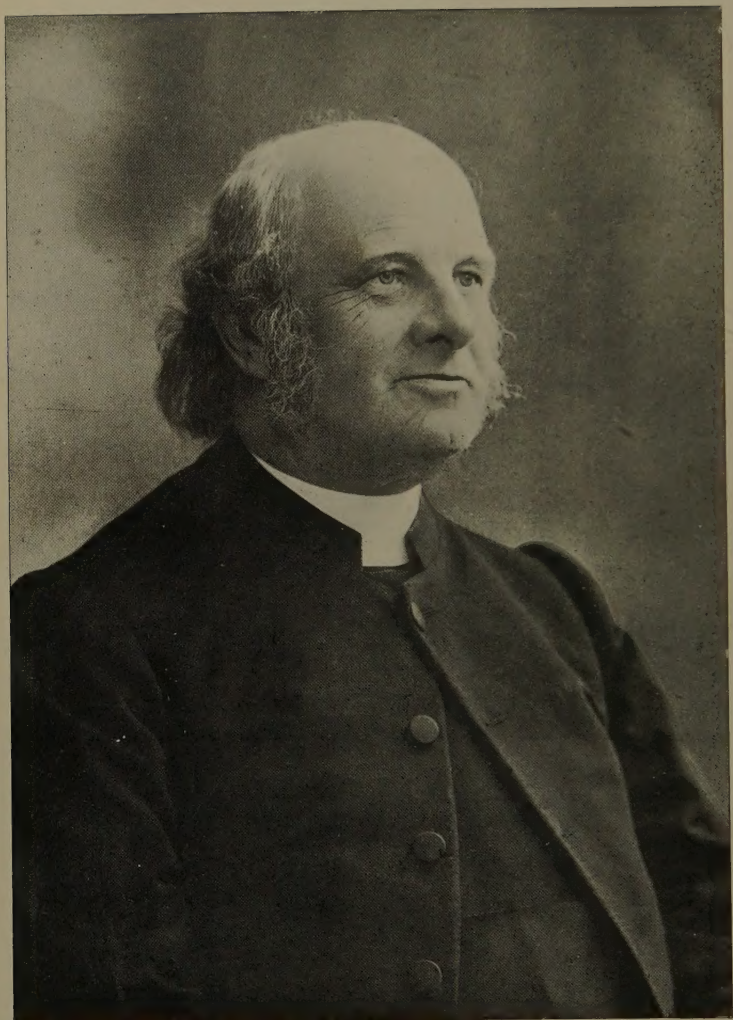


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THE RIGHT REV. S. THORNTON, D.D.,  
BISHOP ASSISTANT TO THE BISHOP OF MANCHESTER, AND VICAR OF BLACKBURN.

# BLACKBURN PARISH CHURCH.



## AN HISTORICAL SKETCH,

WITH PERSONAL REMINISCENCES, WRITTEN IN PART AT THE REQUEST OF THE LATE  
RIGHT REV. BISHOP CRAMER-ROBERTS, D.D., AND WITH THE SANCTION OF THE  
PRESENT VICAR, THE RIGHT REV. BISHOP THORNTON, D.D.,

BY

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BLACKBURN AND DISTRICT AUTHORS' SOCIETY, ETC., ETC.

We love the venerable house  
Our fathers built to God:  
In heaven are kept their grateful vows,  
Their dust endears the sod.

R. W. EMERSON.

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SIR W. H. HORNBY, BART., M.P.

*Dedicated to*  
*Sir Wm. H. Hornby, Bart., M.P.,*  
*in recognition of his*  
*many services to his native town,*  
*and the*  
*consistent interest he has always shown*  
*in the*  
*growth and activity of the various institutions*  
*of the*  
*Parish and Subsidiary Churches.*

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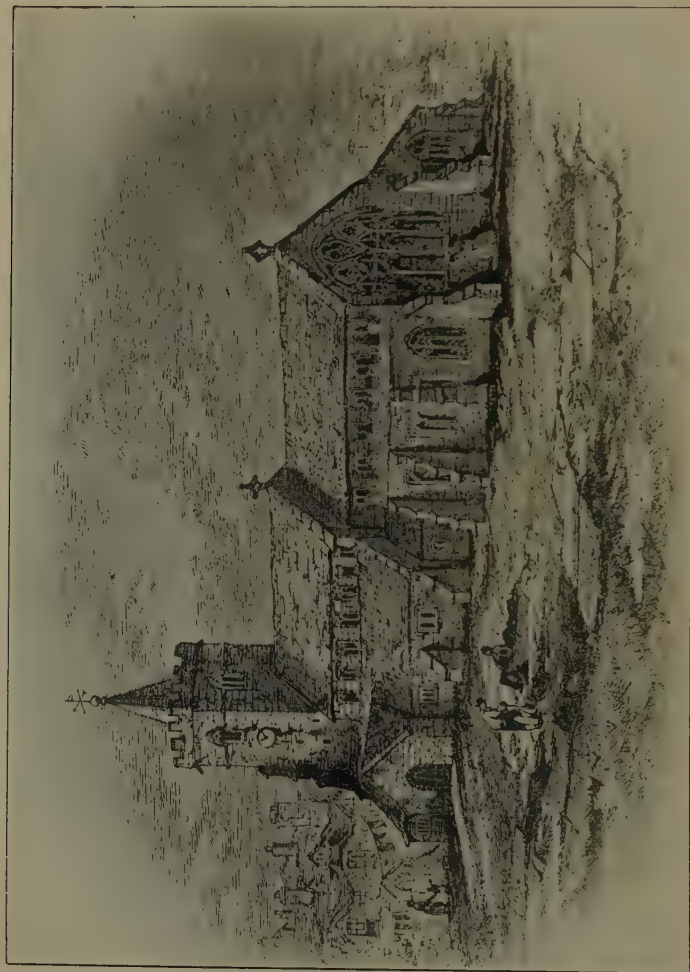
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BLACKBURN OLD PARISH CHURCH.  
THE TUDOR STRUCTURE.

## Preface.



## Preface.

Whilst I was preparing these pages for the Press, two calls were made upon me by gentlemen from the United States, who had come to England on what they considered was an important mission. One of the gentlemen was Dr. Blackburn, of Pittsburg, the great steel centre of America, if not of the whole world; the other was Mr. J. Gardner Bartlett, of Boston, the great university centre of the new Anglo-Saxon land across the western water. Both had crossed over to England with similar objects. The one, Dr. Blackburn, to trace out his pedigree, if possible. He imagined that his ancestors must originally have come from the town which bore his name. Mr. Bartlett had come to discover the origin of a certain Talbot, of Carr, who had gone to America, many years ago, but in what year and under what circumstances, his family there had been unable to trace. An incomplete pedigree of this family is given in Abram's *Blackburn*, and in Smith's *Ribchester*. Mr. Bartlett had come to England specially to complete it, and was prepared to spend some weeks here, and much labour and inquiry, before he would give up the quest. I assisted both as far as I was able, but the searching out of family genealogies had never great attractions for me, and I am afraid the help I was able to render did not amount to much.

Such visits lead naturally to one or two reflections. There is supposed to be no aristocracy in America. Republicans, one would think, care no more for a family tree than did Carlyle when he wrote his famous lines on the beetle :

No Debrett's peer surpasseth thee,  
Thine ancestor's were in Noah's ark.

Yet it is a singular fact that scores of them yearly encompass sea and land to find out from what place and from what personages they sprang. The largest Genealogical Society in the world is the New England Historic Genealogical Society of



Somerset Street, Boston, Massachusetts. So there is pride of blood here, and pride of race; and the real aristocrats of these great new democratic lands are not those who have piled up the most money, but those who can date their pedigree from the emigrants of the "Mayflower," or from some old family in the home land. The sums that are spent in this quest are fabulous: there is nothing like it in England, where our old families possess their pedigrees and to a great extent hold them securely, and for that very reason make but little fuss about them. Here in England, we are inclined to think that we all have an excellent pedigree if we cared to hunt it up, and we are quite settled in the notion that we had but one original ancestor whose name might or might not—for these are days of progress or science—be known by the name of Adam. But, living daily amongst antiques, do we really realise them enough? Would it be wise on the part of trees, were trees sentient things, for them in their boles and foliage to despise their roots? In days when science allows that there may be great divergencies in species are we not to believe that the law operates in human society? Pride of family is not a bad thing if the pride be rightly held. It is something to have had a Washington for a father if we only strive to maintain the Washington sense of honour and nobility, and keep up the Washington strain of virility and virtue. But to be worthless yourself, and to trade alone on paternal virtues, is the worst of Pecksniffian vices. There is no aristocracy here, but the gross prostitution of it. It is such departures from a true strain that is doing so much in England to unloose the present social order, and to bring even our true patricians into contempt.

But there are ancient things amongst us that every true man must esteem and value. Such are the religious structures that come to us sanctioned by the usages of ages upon ages. They grace every town and village. They are at the root of a nation's stability. They are a centre around which, for generation after generation, the highest human aspirations have found rest and satisfaction. They are as a lane of light amid the breakers and storms of the endless sea which we call Time. There is no home, however crude, which has not felt their influence. They have been sources of consolation to thousands of weary hearts. We must believe they have been the great nurseries of chastity and virtue, for without the sanction of

religion there can be no morality. That they have been so stable shows their purpose in meeting some great human need. That they have a purpose incalculably noble goes without saying, or they would not have endured amidst Time's thousandfold accidents and changes; the many failures of their highest hierophants; the vast abuses that have marked their ministrations, and the great departures that have been witnessed from their true ideals. The beast in man has trampled down the fairest vineyards, and the Church, which we call of God, has been no exception to the rule. Would it be well if it were? Surely all things are for the best, and even in human failure we have the great lesson of charity and humility.

But the Church's edifices. They are all over the land. In busy street, on lonely hill sides, in quiet valleys, by still-flowing rivers, and by babbling streams, where men are many and where men are few, where they have gathered together in crowds for social warmth, and where they are segregated and scattered for practical and human ends. So are their ageless walls bonded that they seem to bid defiance to imperilling agencies. Beacons and landmarks of the ages; armouries of art and joy! do we value them enough: do we really in an age of hustle and bustle try to realise what they mean? What profit there is in their wordy treasuries could we but deal it out, could we but rightly understand. What sermons in stones their domes, and towers, and spires afford. What space they occupy in our literature: they and the ministrations sheltered by their walls. What would not new America give could she but possess a score or more of the crusted art shrines of old England. What objectless fools we are. Instead of valuing that which we possess, and making the highest use of it,

We look before and after,  
We long for what is not.

The American wants that which is behind him and which money will not buy. The Englishman longs for what is before him and which is for the most part unattainable. Exile him, however, from his native land to some solitary place, and he becomes at once the very type of a Crusoe. He longs for the sound of the ringing bells of his parish church, and for the benediction of its solacing and uplifting services: its solemn ritual, its noble appeals to all that is spiritual in our two-fold nature.

In Blackburn and many of the larger towns of Lancashire we have no ancient things, no ancient churches. The villages in this respect are better off. Why? is a question of the greatest interest that is yet to be answered. It is a question that will take time, much labour, much inquiry, much research. Some younger student may be able to answer it satisfactorily, and, if he do, he will find a solution for one historic puzzle. The village churches are all of one pattern: and here, too, is another problem that is in need of explanation. But, if the big towns have not their ancient fabrics, their parish fanes are not without their lessons and their attractive histories. In the American spirit of earnest inquiry we try to discover these from their very beginning. And in this we have two ends in view. To revive a love of art: of the truths they inspire and represent, to show that there exist amongst us no truer conservative agencies—and we use these words in no political sense—and to call men back from pursuits that have in themselves no satisfying ends, to the simpler elementary truths that are at the bottom of all great living, and of all that is vital to human happiness and human well being, such as charity, humility, love of the brethren, a true fraternity.

But locally? The Parish Church is our oldest institution. We desire to see it renew its life and its energies, as the first and greatest, the mother of our Christian associations. We would wish it to become more than it is now even, the crown of our religious edifices, no less, indeed, than a cathedral as well in fact as in name. There is talk of Blackburn being made the centre of a diocese bearing its own name, separate and autonomous, yet connected with the older dioceses of the country. This matter is referred to in our inner pages. Before this day arrives, is it too much to wish that, both in its interior and exterior, the Parish Church may be in part re-edified, so far as its structure is concerned, on ancient lines? Our borough has not now an ignoble entrance from its central railway station. How much would its appearance be added to if the Parish Church boasted an adequate chancel, and outflanking transepts to its noble nave? How much would its interior gain in dignity? We are satisfied these things are wanted, and they are sure to come in time, and we are confident that we gauge truly the feeling—the rising feeling of the Churchmanship of the town, the cultured Anglicanism that is more than

a new birth amongst us—that these and other works of development and revival will not long be delayed, for the signs of growing energies, deeper loyalties, and far-reaching enthusiasm are everywhere evident amongst us, and the Parish Church is naturally the centre on which they will find their true focus and objective. So mote it be.

It was with feelings such as these that these papers were originally written, and the purpose was not wholly unaggressive, though all terms that have been degraded by use in unseemly controversies were rigidly excluded. There are hundreds who rejoice in the new activities that are domiciled in the old Church: the repairing of waste places, the sowing of new thought, the building up of new and the extension of old associations; the frank yet strenuous endeavour to make the Church agencies of greater service to men and women daily engrossed by the material activities of life in a sphere which Keble has described as “this loud, stunning tide of human care and crime.” There are also a few who, looking beyond the present work for a greater multiplication of activities, for an encompassing of even higher ends, and for these a central home which shall be worthy of the Church of the English people and race, and shall be available for all those great common gatherings which mark our social life in its higher aspects, and where the great congregation, as distinguished from the merely parochial body of worshippers, shall find a fit habitation: a cathedral in fact as well as in name. In the great Church of St. Paul, in London, all the year round united services are held almost weekly of soldiers, guilds, doctors, brotherhoods, Sunday School teachers, massed Gregorian and Anglican choirs, and many other religious and secular associations having similar aims and drawn from all parts of the metropolis. This is a good example for all large provincial towns and cities, and one that might be profitably emulated. On such occasions the great Church is filled from end to end. In this way narrow parochial ideas are broken down, Churchmen of all sections meet on a common ground, and the idea of the Church as a great common society and brotherhood receives significant emphasis in the general mind.

An institution such as that with which this book imperfectly deals makes strong appeals to the sense of local pride which must be the possession of all worthy citizens who make



any pretence to education. In it we may trace "the stirring memory of a thousand years." It forms what Thomas Cooper, the Chartist poet, would call a bridge of history over the stream of time. It unites the civil and social with the religious life and sentiment. What a panorama it enfolds from age to age of changes, vicissitudes, progress from the time when the aboriginal Blackburnian led a kind of squatter's life in a clearing in the woods, down to the present day. The Roman legions cut a way through a sylvan land, wherein the hunter sought his game, whether of fish, quadruped, or bird. Then came the missionaries and brought their Asian gospel, which gradually supplemented the Scandinavian worship, Christ taking the place of Balder the Beautiful, and the Christian God that of Thor. Rude crosses were erected as preaching stations, and after them churches of a more or less simple type. By this time Christian teachers from Iona, from York, Holy Island, Whitby, Bishop-Wearmouth had been abroad. Civilisation assumed certain and definite forms, and Christianity became overlaid with many beliefs unknown to it in the early days. Churches and shrines multiplied, and men seemed to pray with more ardour for the welfare of the dead than for the condition of the living. The arts grew, and guilds were established, but, though there was much learning of a kind, and much skill of a kind, there was abounding superstition. The reverence rightly paid to relics was shamefully abused. The Crusades were responsible for this. Bad men, as well as good men, endowed churches and altars, and clerics became more worldly and more corrupt. Religion became a question of pageants, pomps, observances, rather than an inspiration, a rule, and a life. At the same time the Church had not wholly forgotten its duty to the poor, and hospitals for lepers and the infirm were numerous, if we consider the small populations of the towns of this period. The Church became everything: the owner of the land, the director of men's consciences, the administrator of the laws (in many things the maker of them); it made men's wills and transacted their legal business; it fixed the times of fairs, markets, and feasts; it vied successfully in power with the lords and barons in their castles and mansions; the parish churches were robbed to build up the revenues of the great abbeys, and in this way the vicious system of patronage came in. Barons did not always give to churches, for they very often took from

them, and severe penalties and even excommunication did not deter them from the theft of holy places and things. It was a time "when they did get who had the power, and they did keep who could." Contests about property made ecclesiastics become practically soldiers, and in many instances they carried arms and took part in fighting; citizens paid visits to noted shrines, such journeys being considered efficacious in promoting their salvation; drunkenness and loose living marked the characters of many monks and hermits; the privileges of sanctuary were abused; churches became in some instances little better than open markets. Conduct was regulated in great part by false traditions, silly miracles, and lying wonders. Frequent quarrels took place between monks and citizens; the different religious orders were often at feud. Plague, pestilence, and famine had much to do in influencing men's views on religious matters, and in the time of the Black Death many cures were without clergy. In the 15th century especially there was everywhere throughout Lancashire a great feeling of unrest and discontent brought about by the poverty of the times, and the lowering of the standard of living in the monasteries, and the state of ease and indolence in which the clergy passed their time. After this we have the quarrel with Rome, the spoliation of churches, the mutilation and stripping of shrines, the new order of worship, and the changes in observances and worship; the service changed from the Latin into the vulgar tongue; the marriage of the clergy made general; the penal enforcement of views and opinions; the spread of laxity; the witch-frenzies and persecutions; the persecution of recusants; the uprising of the Puritans; the fightings of the Commonwealth; the general disorders, social and ecclesiastical; the Restoration; alternations of laxity and severity in the administration of all laws; cruelty of public sports; the general spread of knowledge by the Press; the increasing clemency of the laws; the settled times after the Revolution; the growth of Nonconformity; the Ritual prosecutions; the days of general liberty and tolerance; the growth of industry. All these the Church by the Blakewater saw and passed through in the more than thousand years that have followed since its organisation. It has been as an unmovable rock in the ocean: unchanging whilst all things around it changed, little influenced, indeed, by the perturbations of ages, and teaching almost unimpaired in this bustling nine-



teenth century the same primary truths to which it testified in the times of its first beginnings. Surely this stability in a sphere in which all things change has a lesson for modern men and the modern community, and should call forth their regard and reverence, and should give some stimulus to their lawful pride!

These papers originally appeared in the columns of the *Blackburn Times*. In the following pages they receive correction and extension. Much new material has been added, and for the permanent form in which they appear thanks are due to the Right Rev. Bishop Thornton, Sir W. H. Hornby, Bart., M.P., T. Hart, T. Howarth, N. Taylor, T. W. Livesey, A. Shaw, Rev. T. W. Walker, Rev. F. Lindon Parkyn, Alderman T. Parkinson, J.P., George A. Stocks, M.A., and many others. I can only hope that this History will meet a felt want on the part of the members of the Church in Blackburn, and many to whom the Parish Church has associations both tender and interesting, and to whom the ministrations of the Church of England make an enduring strong appeal.



CHAPTER I.

Introductory.



## CHAPTER I.

# Introductory.

*Blackburn without Material Remains of Ancient Date—What a Parish Church represents—St. Mary's a Noble Structure—Infancy of Civic Institutions—Religious Freedom—Lancashire's Isolation—Poorness of its Religious Structures—Lancashire's Autonomy—Paulinus—The use of Ancient Crosses and Holy Wells—The Notes of John Lyndelay—Bishop Thornton's Monograph.*

The Temples of His Grace,  
How beautiful they stand!  
The honour of our native place,  
The bulwarks of our land.

DR. WATTS.

Since the advent of our new Vicar, the Right Rev. Bishop Thornton, the affairs of the Parish Church, the Parish Church itself and its demesne, have been much in discussion. On the principle of striking while the iron is hot, therefore, the present is not a bad time in which to seek to interest the ordinary Blackburn citizen, in the one unique survival from the past which the Parish Church and its organisations—its officiality and its God's acre—may be said to present amongst us. These papers will have nothing to do with current controversies and discussions, nor with ancient ones either, except on their historical side. They will form an attempt to focus all of fact that is known about our principal ecclesiastical fane and its ancient parish. Blackburn, as a town, is ancient and modern. But from the past there have come down to us no buildings or remains of any moment. We have only institutions, historic records, and historic memories and traditions. It is the more

interesting to attempt to rehabilitate the past, when the graven and material memorials are but scanty, and such an effort, if successfully made, cannot fail to be interesting, and, in ordinary colloquial language, to "give satisfaction." We shall spare no pains to make the memorial complete, and we do not anticipate the unfavourable verdict of our readers.

We have, however, to reflect that to write a complete monograph of Blackburn Parish Church, or indeed of any Parish Church, would be to write a very full volume, and that would have been a "process at length" which the serious Editor would not allow, and which indeed would be hardly compassible in a series of discursive papers. We therefore, when these papers were first published in the columns of *The Blackburn Times*, but endeavoured to bring out saliently what might be called leading historical points, such as the beginnings of religion in this part of Lancashire, the dates of the various structures that have occupied the present site, their architectural peculiarities and character; the function of the Parish Church in relation to the community which it professes to serve; the changes in religion in the course of centuries to which such a structure witnesses; the stability of creeds and the importance of their main aim, which is to animate the communities to which they minister with a spirit of Christian sacrifice and goodwill; to give some account of the custodians of the structure and the more remarkable men associated with its work and ideals, and such other historical details as were likely to be interesting to the general and unscholarly reader, and edifying, let us hope, to that not too persistent dabbler in the lore of the past or the speculations of the present, "the man in the street." Our aim in this more permanent book-venture will necessarily take a wider and more inclusive scope. We shall seek to give everything of fact which relates to Parish Church history or effort, in ancient as well as in modern times: especially in new forms of energy and usefulness. Our book, we trust, will be useful in the library and the study, and will form a ready means of reference to the student or the publicist who takes a pride in the oldest and most enduring of Blackburn's local institutions.

In the main the newer churches of Blackburn afford very little that is striking, if we except some recent examples, either in their sites or buildings. With the Parish Church it is very different. Rising stately from the midst of its churchyard,



which is a sweet oasis of verdancy in the desert of irregular buildings and smoke-vomiting shafts, the Parish Church is certainly a noble structure, fitted almost equally well for the purposes of a cathedral as of a Parish Church. Being so near the Railway Station, it has become a local landmark of the first importance, and now it is flanked on the eastern side by a well-laid-out and spacious boulevard, graced by noble statuary, it has a fitting setting, and one which lends increased dignity to its own stately proportions.

The civic institutions of Blackburn are but in their infancy if we compare them with the Parish Church. The title of no East Lancashire family dates back to the time of its foundation. The Mayoralty is a mushroom in comparison with the vicariate of St. Mary's. The Town Hall in historic importance must hide its diminished head when it is compared with the sacred fane in Church Street, which has been established there through so many generations. The Trade Unions are but of recent growth in comparison with the Trade Guilds it knew and fostered. The educationists, who hold their Parliament in Library Street, are but gourds that have risen in a night if we think of them as the historic successors of the men who founded the Choir School and the Grammar School, and who were active in the work of dispelling the all-surrounding ignorance of their day, as of ours, even before "the spacious times of Queen Elizabeth." The wonderful boundings forward of science in these modern days had their original impulse in ages long ago, when the Parish Church might claim to be a Corporation sole, discharging many civic and social, as well as religious functions. A similar fabric to that which modern devotion has given us stood on the present site long before printing was invented, or we English had learnt that there was such a thing as gunpowder. Probably it was a stone fabric in the times before the Conqueror. The storms of the Reformation swirled around it; it knew the Puritan controversies in all their narrowness and broadness; it was familiar with the sloth, the erastianism, and the shameful neglect of the days of the Georges. It has witnessed the revival of religion and of religious effort in Victorian days. These things may be mentioned generally as matters of fact, and not in the interest of any party or religious controversy which the present generation, as "heir of all the ages," may have inherited.

How different are the present days from the ancient ones may in some respects be discovered in the documents and the records which in the course of this inquiry we shall have to consult: nay, in the very few stone remnants and monuments of the Parish Church which are yet left to us. There was a time when the right of conscience and the liberty of the subject were so little understood that men were compelled to attend its most solemn services under pain of fine or imprisonment, and when a man could not undertake any civic duty without having first communicated at its holy table or altar. Not only did the law enact that a parishioner must attend his Parish Church at stated regular times, but it also specified that he must be careful in his conduct when he was not present at its services. According to the records of the Mosley Family, in May, 1620, in the county of "Lancashire five persons were ordered to be sent to prison for three days for allowing drinking and disorder in their houses in time of divine service." These penal consequences for neglect of perfunctory worship are not enforced against His Majesty's liege subjects in these days, nor are any penalties enacted for offences against morals, except such as have, most of them, for just and sound reasons, become matters of police. Incidents of this kind show how the relation of Mother Church, or what was understood to be Religion, towards society has changed since the old Puritan days, and what a mistake it is to imagine that the inviolability of conscience and individual liberty were more secure in England in the seventeenth century than in the centuries preceding.

The individualistic side of the life and work of parochial churches should prove absorbingly interesting; and, as personal reminiscences from their human interest are always readable, we purpose to draw upon them when available. The human interest should in any problem never be kept out of sight. In the humblest of God's Acres some illustrious character lies buried who belonged mayhap to "the choir invisible" as well as being in mental relation to that visible choir which makes for social harmony in mundane concerns, and which in all ages has made its mark on the history of the time, the members whereof may have been poets, writers, preachers, historians, warriors, statesmen, judges, philanthropists, inventors, or mere heroic workers imbued with a chivalric sense of honour, duty, and devotion.

We know that in far-off ancient days what is now the County Palatine played little part in the nation's life. The mountains of the Pennine Chain were as an enclosing wall, shutting it off from the rest of England, and especially from free intercourse with its principal neighbour, the great shire of York. Great forests and mosses, nay, even lakes abounded, like that of "Channosse," now known as Chat Moss, in the south, and Marton Mere on the west. The population was sparse and wild. For long the county formed part of the ancient Scottish kingdom of Strathclyde. The most ancient maps show neither towns nor rivers in Lancashire: the county is there, but it is a blank. Even so late as the 16th century what towns there were were none of them of the first importance. As a capital, Lancaster could never compare with York, or even with subsidiary towns in Yorkshire like Leeds, Beverley, Hull, Wakefield, and other places. Except in the low-lying lands of the Fylde and by the sea-shore, the land, millstone grit being the principal geological formation, was very poor and ill-fitted for productive agricultural purposes. Still it can claim a civilisation dating back to Roman times, as the remains at Wigan, Ribchester, Walton, and Lancaster prove, and it was not without its religious edifices in Saxon and Norman times, as may be gathered from visible signs yet extant, in the stumps of wayside crosses, and in buildings and monuments in Furness, at Whalley, Stydd, and elsewhere. Yet with these admissions, it is still true that, compared with other parts of England, our remains in religious structures are few, small, and poor for the most part in character, and dating, with one or two rare exceptions, from one period of the national life. Until quite recent times Lancashire did not possess a bishop of its own, but had to be content with such ecclesiastical oversight as was afforded in turns by Lichfield, Canterbury, and Chester. Only by its exclusion from the main stream of English life can we account for the poverty of its religious edifices, which nearly all date from one period—the late perpendicular.

The poverty of the great cities in this respect is even more remarkable than that of the towns and villages. Manchester retains its "awd church" in its splendidly restored cathedral; that is the one ecclesiastical building of old times of which it can boast. Liverpool is all modern. Burnley Parish Church should be an ancient structure, but it is a thing of shreds and

patches, and has been re-arranged out of all semblance to its former self, except as to portions of its well-kept interior. How unlike the big towns eastward of the Pennine Chain! No doubt the many Scotch incursions, and the destructive Civil War have a great deal to answer for in this architectural clearing of the slate. Some day, perhaps, some thoughtful writer will sit down and answer for us two important questions: (1) How is it that Lancashire exhibits such lack of ecclesiological endowment? and (2) How has it come about that nearly the whole of its Churches are of one style of architecture, and have evidently been erected or re-erected at about the same period? We know from Domesday that the county was, in Norman times, thinly populated and very poor. Then when it attained to the dignity of a Palatinate it lived a life apart from the rest of the English shires, and had an internal economy "all its own." Its Duke was a King in all but name. He could pardon treasons, murders, and felonies. He had a separate Court of Chancery (which is in existence until the present day), Court of Common Pleas, and Court of Criminal Jurisdiction. He could summon his own barons, and the King's writ did not run in his dominion. Did Lancashire suffer architecturally because of its isolation, and from being practically outside the stream of our national life until the reign of Henry IV.? or are we to put down its poverty until quite recent times as the main factor in its architectural leanness? Certes it is that in towns like Blackburn and Preston hardly a stone of ancient work is anywhere to be traced, though in both towns there were formerly mediæval churches of a certain interest and dignity, though not in any way of great size or importance.

It is noteworthy in this connection that Blackburn has not only been denuded of the material relics of its ancient Church, but so have the townships within a certain radius of the ancient parish centre. The nearest ancient religious fabrics still remaining are the Parish Church at Great Harwood, and the little chapel—a gem in its way—at Billington, in the parish of Langho. The churches at Darwen are all modern; so are those at Church, Accrington, Tockholes, Mellor, Lower Darwen, Livesey, Hoghton, Oswaldtwistle, Balderstone, and Salesbury. One can hardly account for this clean sweep within a given district. Or were these places in the main without parish churches or



chapels of ease? History is not very clear on the subject, which is one which would well repay minute study and close inquiry.

The history of Blackburn Parish Church begins in far-away obscurity. The beginning of all ancient things is like that of the visible rays in the light spectrum. Before the time of William the Conqueror there is little of real history that has come down to us. The first mention of the religious foundation in Blackburn is that which we find in Domesday Book (1080-6).



TWO OF THE WHALLEY CROSSES.

No remains are left by which we may judge of the character of the building which stood on the present site at this time. Whalley undoubtedly was hereabouts the first station planted by the soldiers of the cross. The runic crosses in the churchyard date from Norman times, but, doubtless, other monuments of Christian art and devotion were originally erected there. Around these rude symbols of the faith the early missionaries gathered their congregations, and spoke to them of the unsearchable riches of the Gospel. Stone churches with any pretensions to architectural graces were a later innovation than

those runic crosses whose antiquity has been so much debated. The local guide books to Whalley assure us that they date back to the time of Paulinus, but we now know that they have a much later origin, as the cross at Mytton in its ornamentation distinctly gives in its enclosing sculpture work, symbols of the "fleur de lis," which is purely of French, and therefore Norman origin. It must not be taken for granted that these crosses always served the purpose of preaching-places, for, as Mr. Taylor has recently pointed out in a paper on "The Ancient Crosses and Holy Wells of Lancashire," they were often erected as Christian symbols in the Market Place, as memorials of monarchs, and from their steps royal and other proclamations were made known. There was a cross in Church Street, Blackburn, standing there when the old Church was in existence, and, if we are to believe Mr. Cattermole, only destroyed or removed within a comparatively recent period.

These crosses were not always purely Christian in their symbolism. In the cross at Hilton are depicted scenes from the Scandinavian mythology as well as from the stories of the Gospels. Christians had appropriated the monument and filled in with their own symbols the uncarven side, whilst the other side shows the pagan gods—Sigard, Grani, and Regin. Such carven stones marked the very origin of Christianity in these parts, just as such names as Balderstone, a parish which derives its name from the Norse god, Balder, shows how reminders of the ancient religion of northern Europe are still to be found amongst us. Balder was worshipped as Balder the Beautiful, the pure, and was one of the principal members of the Scandinavian Trilogy.

Blackburn is spelt variously in ancient documents as Blakebourne, Blackeburne, Blackbourn, Blackburne, Blakeburn, Blakebourne, Blakeborne, Blakburn, Blagborne. It appears in two separate spellings in an ancient map of the reign of the second Charles. In all modern writings it is spelt as Blackburn. The name explains on the surface the etymology, except that in ancient days the prefix "bläcke" or "blake" meant "yellow," and not "black," as the first syllable of the name would now convey. The town was anciently the centre of a wapentac and shire, as well as a parish.

Blackburn is undoubtedly an ancient town and settlement, though the place has been so entirely modernised that all traces



of ancient days are alike lacking in its public and private structures. Tradition says that there was very early a religious settlement in the township, and that early in the sixth century there was erected a small church almost on the site of the present building, as a result of the missionary efforts of Paulinus. "But evidence is not wanting," says Garstang, in his *History of the Blackburn Grammar School*, "that the edifice was reared for private use and privately maintained, to emphasise the seclusion of some freeman lord, whose devotions were conducted within its walls." That it so remained at the time of the Norman Conquest, the *Domesday Book* testifies. The reason for this apparent neglect happily may be gleaned from the notes of John Lyndelay, Fifth Abbot of Whalley, a careful and faithful recorder, who, writing on the foundation of Whalley Church, A.D. 596, says:—

After these things, the devotion of the faithful increasing, and the number of believers in those parts being augmented, there were built other three churches in Blagborneshire—namely, the Church of Blagborne, the Church of Chepen, and the Church of Ribchester,—the parishes of these churches being distinct, and marked in certain limits on all sides, as they have continued to the present time, and are well known to all in those parts. In those times, while the said Churches had thus been built, there was not in Blagborneshire, at Cliderhowe, or elsewhere, a castle built, nor any chapel whatever besides the above-named Churches, nor any lord who had ever claimed the patronage of the said Churches or any of them; but each rector held and possessed the land and vill in which his church was situated, and governed the church, as endowed, as if it were his own patrimony and inheritance; and freely appointed his successor from among his sons or friends. The cause of which is thought likely to be, that at the time of the founding of this Church, and through times long subsequent, the people of these parts were so sparse, and so untamed and wild, and, moreover, there was such a multitude of foxes and hurtful beasts, the bishops and their officers left, and continually committed the whole jurisdiction to the rectors, on account of the inconvenience specified. . . . Who held the lordship of Blagborneshire before the time of the said King William is not

stated with certainty in the chronicles. Common opinion holds and asserts, that so many as were the vills or mansions, or the manors of men, so many were the lords, not only in Blagborneshire, but all the adjacent neighbourhood.

In a short monograph on the Mother Parish of Blackburn, Bishop Thornton claims that "Ours is quite possibly the oldest parish in England. Paulinus, subaltern of Augustine of Canterbury, planted (or re-planted) the Church in these parts in the sixth century; and it is a current belief that a Saxon Church stood on or near the site of St. Mary's under Archbishop Theodore (founder of the parochial system) in the seventh. . . . A Church of St. Mary the Virgin is recorded in Domesday Book (about 1080) as existing here; and this Saxon Church, or a portion of it, is referred to as remaining in 1141; judging from other cases, however, it had probably been Normanised."

Some writers on the History of the district have persuaded themselves that Whalley was the original centre from which this portion of North-East Lancashire received its first Christian ministrations. The facts, however, point the other way. The notes of John Lyndelay, the fact that Blackburn parish originally included all neighbouring churches and townships, and gave its name to a shire and deanery, both of which included Whalley, puts an end to the theory of original subordination to the monastic institution of the village near the Calder. Whatever oversight or right the monks of Whalley obtained over Blackburn came in later times.

We may safely conclude that the Church was originally planted in Blackburn in far-away primitive times of which little can be said that is literally historical. An active imagination may conjure up some general idea of the original vill and the district surrounding it, of the mode of life and manners of the inhabitants, their fortunes and experiences. Dwellings, we know, were of the rudest and most temporary character. The tailors' art was in its most rudimentary form. Great forests ran by the side of the stream that gives Blackburn its name. Wild beasts abounded. Roads were only tracks through unenclosed commons; wheeled vehicles were unknown. Fires were burnt in the centre of the one living apartment, which was not so substantial in many instances as the huts of the African aborigines. No one except persons of high degree

or ecclesiastics could read or write. It was a day when marvels and miracles met with more credence than facts. The food of the people had to be largely hunted for and fished for. Conversation was limited to feats and deeds of battle, to common dangers, to questions of the chase, to social incidents, and to anticipated changes. Fear hung over the land; liberty or life were nowhere assured. There was little knowledge of the outer world. Populations were sparse and limited even in towns and villages. The peasants sought out places of secure hiding in the recesses of neighbouring valleys, in the midst of great forests, or by daily wanderings in uninhabited tracts, where they were secure from pursuit, or which might temporarily provide them with the barest necessities of existence. In many ways their lives were much like those of the brutes around them: lacking in all high stimulus except such as religion afforded. What a contrast to the Blackburn and its neighbourhood of pre-historic days our present communities and their activities, industrial, municipal, and ecclesiastical, present.





CHAPTER II.

The Historic Period.





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# The Historic Period.

*Abbot Lyndelay—Blackburn's Ancient Importance—Early Dedication of the Church—A Saxon and Norman Church—Rebuilt Time of Henry VIII.—The Patronage of the Church—In the Cheshire Diocese—A Small Bishopric in Its Way—Proposals for Diocesan Division—Theological Troubles not Modern only—John Wesley Visits Blackburn—The Talbot Family—Recusants.*

I scorn'd old Times,  
I sat studying at the feet of the great masters,  
Now, if eligible, O that the great masters might return and study me.  
In the name of these States shall I scorn the antique?  
Why these are the children of the antique to justify it.

WALT. WHITMAN.

With the record of Abbot Lyndelay we emerge from the period of shadowy tradition and mere guesswork into that of reliable history. As we have stated, we have the mention of Blackburn's first Parish Church in his records. At this early date towns were measured as to their importance by their ecclesiastical institutions. Blackburn must have been a considerable place in Saxon times, for it gave its name to the great Hundred that lies east of Amounderness, from which it is separated by the river Ribble. In this district are included the towns and parishes of Burnley, Accrington, Clitheroe, and the rural districts of Whalley, Salley, Pendle Hill and Forest, and parts

of Mytton. Blackburn parish is situated in the Hundred of the Deanery of that name, and in the Archdeaconry of Manchester. In the Saxon Chronicles, according to Whittle, Blagborne is mentioned as a place whose inhabitants fought hard against the Danish invaders. And it is to be noted that these intrusive marauders seem never to have won a secure footing on the Lancashire side of the Pennine Chain, as the prevailing dialect sufficiently indicates. These chronicles first record the fact that so early as the time of Edward the Confessor the Parish Church was dedicated to St. Mary, and was spoken of somewhat poetically as "the inn of the Lord." The church and the abode of the parson were then the only buildings of any note in the place, which was surrounded by virgin forest and moors, in the recesses of which the aborigines hunted for game; indeed, hunting appears to have been their principal avocation, and that upon which they depended for their livelihood.

It may be taken for granted that such history as states that the Parish Church of Blackburn was originally a Saxon structure is true. This would be followed in due time by a Norman fane, and this again by a Gothic building. It is stated, on what authority we are not able to trace, that in 1141 the entrance to the church was through a Norman Porch. Abram tells us that blocks of carved stone, after Norman patterns, were buried in the foundations when the new Gothic church was built in the time of Edward III. These fragments were brought to light on the digging out of the foundations in 1820, and they included portions of arcuated stones with dog-tooth ornaments and sculptured Norman capitals. Norman capitals, by their rude carved work, could be easily distinguished, but the dog-tooth ornament belongs to a later period, that of the early English style, which was the offshoot of the Norman, and succeeded it in the twelfth century. The Church, which was rebuilt in the reign of Edward III. (1327-1377), we may rest assured, would be in the prevailing ornate style known as the Decorated or Middle English Gothic. Again the church was entirely rebuilt from its foundations in the time of Henry VIII., and the engravings of this structure still extant show it to have been in the debased Tudor style. In character it was as a building almost an exact facsimile of the present churches of Great Harwood and Guisburn. Why the Middle Gothic church, which would be, on the art side, a fine structure, was replaced in two

hundred years by this poorer church we do not know. The later church was characterised by the comparative absence of tracery in the windows, thinner walls, plainer pillars and capitals, and, being a structure of somewhat dwarfed dimensions, altogether marked the art decadence of the period. It had a long and disproportionate chancel, flanked by two chapels, the Osbaldeston on the north side and the Walmsley on the south. Though the building was poor in character, it was an interesting relic of the past, and therefore we may regret that it was razed to the ground to make way for the present modern edifice, excellent thought it is as an example of the sacrifices the parishioners were, in the early part of the nineteenth century, prepared to make so that their Parish Church should continue to be numbered as amongst the best buildings—if not the best—of the town and district.

We see from these particulars that there have been no fewer than four distinct churches, including the present one, on the same site in different ages, commencing with the settlement of Christianity in these parts in the seventh century.

In ancient times King Edward the Confessor held Blackburn, as we find by an entry in Domesday Book. William the Conqueror, by right of conquest, claimed the town and hundred.

The advowson of Blackburn was presented in the 12th century to the Abbey of Stanlawe, by a member of the powerful family of the De Lascys. About the same period the great Henry De Lascy, Earl of Lincoln, gave the advowson of the rich Church of Whalley to the same community. Numerous grants of land in Lancashire were made to the same brethren by inferior land owners.

The patronage of the Church was, we find, in the twelfth century, in the hands of the De Lascy family; but soon after this Henry, clerk of Blackburn, acted as impropiator. The De Lascys were Lords of the Manor of Pontefract. The rector, we are told, held the living as though it were his own patrimony or inheritance, and freely appointed his successors from amongst his sons or friends, and this from the records at Whalley appears to have been the custom in these parts. In 1160 Henry De Blackburn held the Church and Manor of Blackburn, as they had been held by hereditary succession by three of his predecessors. About the year 1230, John De Lascy, Earl of Lincoln and Constable of Chester, purchased from Richard De

Hulton all his right in the Advowson of the Church in Blackburn, and transferred the same to the monastics of Stanlawe, the parents, so to speak, of the Whalley community. The endowment of the vicarage was augmented at this period under the direction of the Bishop of Lichfield, who ordained by charter dated 1277, that the vicarage should consist of a competent manse, two oxgangs of land, the original and the present glebe, and in forty marks (£26 13s. 6d.), payable by the Abbot and Convent of Stanlawe, in the same church, at the festivals of Easter and Michaelmas, in equal portions. The foundation of Whalley Abbey dates from 1296, and it formed a colony of monks of the Cistercian order, who had formerly been domiciled at Stanlawe, on the estuary of the Mersey. It is in their charters, we discover, that on their change of residence from Stanlawe to Whalley in 1230 the rectory and lands of Blackburn Parish Church had been bestowed upon them. From the time that the Whalley monks acted as rectors and patrons of St. Mary's, the priest in Blackburn was always a celibate. When, in the time of Henry VIII., the dissolution of the monasteries and abbeys took place, the patronage of the Parish Church, with that of Whalley and Rochdale, was vested in the Crown, but in ten years it was transferred to the Archbishopric of Canterbury, the Primate at the time being the renowned Cranmer, the Reformer. The living remained in this patronage down to recent times, though we find the parishioners memorialising the Bishop of Chester in 1680 as though he were the patron of the living. An Act on Vicars' Leases, 36th George III., 1796, speaks of Blackburn as being in the diocese of Chester, though Thomas Dunham Whitaker, the eminent historian, was presented to the living of Blackburn by the Primate acting as patron. There can be no doubt from the records that, though the patronage of Blackburn remained in the hands of the Archbishop of Canterbury, the town, with nearly the whole county, was at one time included in the diocese of Lichfield and Coventry until the establishment of the See of Chester, in 1541. The northern portion of the county being in the Archdeaconry of Richmond, was naturally included in the diocese of York. The patronage of the living of Blackburn remained in the hands of the Archbishop of Canterbury until Manchester was created a separate diocese in 1847, when the Bishop of the new See naturally presented. That the



Archbishop, till quite late times, held a lien on certain of the church properties belonging to the living, is shown by the fact that the lands in Pemberton Clough, where the Corporation Park now is, were originally owned in trust by him. Mother Church was indeed at one time a large, if not the largest land-owner in Blackburn. She is represented in modern times in part by the Feildens, and in part by the Ecclesiastical Commissioners, the one by purchase, and the other by a Parliamentary transfer of interests.

The vicars of Blackburn were all married men in the earliest times. So were the rectors of Whalley, the last of whom was Peter de Cestria. It was only in after years that celibacy came to be enforced on all the clergy. When the rectors of Whalley acted as vicars of Blackburn, or had the patronage of the living, they were called deans, and the entire ecclesiastical jurisdiction was given up to them in all the district, which is said to have been uncultivated and generally inaccessible.

It is interesting to note how the Vicarage of Blackburn, from age to age, grew in wealth, prestige, and importance. In 1288-92 ("*valor*" of Pope Nicholas) the return of the Church at Blackburn with chapel was £33 6s. 8d.; in 1478 Whalley Abbey accounts show £89 16s. 9d.; in 1521 the value is, with chapels, returned as £133 1s. 0d. In 1559 it is valued, according to Abram, at £300.

The Blackburn vicariate is now a small bishopric in its way. No fewer than 20 livings are in the gift of the present Vicar, the Right Rev. Bishop Thornton, D.D. These are not confined to the town parishes proper, but comprise places so different and diverse as Holy Trinity, Darwen, and St. Leonard's, Langho. In ancient days the Blackburn sub-chapels in town and country were only seven, all told.

It has often been suggested that Blackburn would form an excellent nucleus for a new diocese, relieving the Bishopric of Manchester with its 3,000,000 population. Mr. Richmond, of Southport, suggested such a division 20 years ago. Since then the Suffragan Bishopric of Burnley has been created, and Blackburn vicarage has been held by a prelate acting as Bishop Assistant to the occupant of the primary See. It was suggested that Blackburn should be the See city of North-East Lancashire, but Burnley now holds this position, and if a further



Bishopric should be created the honour will probably fall to Preston or historic Lancaster. Barrow already has a suffragan.

It is singular that a vicarage so far north as Blackburn should have been in the patronage of the Primatial See until quite recent times. We have seen Blackburn in turn included in the dioceses both of Lichfield and Chester. The large diocese of Chester was founded in 1541, being endowed out of the revenues of the dissolved monasteries. "It consisted," according to Mr. Richmond, "of the great archdeaconry of Richmond in the diocese of York, this reaching from the river Tees on the north, and the Swale on the east, and the Derwent on the north-west, and the Ribble on the south-west. To this was added, from the diocese of Lichfield and Coventry, the huge archdeaconry of Chester, which reached as far north as Preston. Thus, less than sixty years ago, the diocese of Chester reached from the borders of Wales to the borders of the County Palatine of Durham, and from Whitehaven on the west as far as Harrogate on the east, and this within the life-time of middle-aged men."

Out of this huge, unworkable bulk—"run" without the aid of motor-car, railway, penny post, or telegraph—Manchester was carved in 1848. Now in this diocese alone there are three working bishops, whilst in Liverpool, another division, there is only one. For effective oversight, the county requires at least as many more episcopal Sees with their corresponding diocesan charges of oversight and superintendence.

The plan for the division of the diocese has quite recently been discussed by the Diocesan Conference at Manchester, and a scheme submitted by the Bishop, which excluded Blackburn as one of the See cities, was discussed. Since then there has been considerable correspondence in the newspapers. The Rev. C. Fenwick Ward, M.A., Rector of the Albert Memorial Church, Manchester, thinks a tri-partite division only would not meet the case. He would have four Sees in the county with their corresponding Bishops, so as to provide more amply for prospective growth of population. "Personally," he says, "I feel very much disposed to plead for a fourfold partition on the following lines: (1) a diocese of Manchester; (2) a diocese of Rochdale; (3) a diocese of Blackburn; and (4) a diocese of Lancaster. A re-arrangement of the large revenues of the three beneficiaries which, under this

scheme, would become bishoprics, would be easily possible. Only one of the three (that of Lancaster) is in private patronage, and even this might readily be surrendered for the founding of a bishopric. The other two beneficiaries are in the patronage of the See of Manchester. Surely the incomes of Rochdale (present value, £1,455), Blackburn (present value, £1,348), and Lancaster (present value, £1,500) could be so augmented as to provide a stipend for each of the three new bishops. Each of the parishes last named possesses a fine, handsome parish church eminently worthy of the dignity of a cathedral. For purely administrative purposes Preston could be made the headquarters of the diocese of Lancaster. The population of each of the four suggested dioceses would be, roughly speaking, as follows: The diocese of Manchester, population 1,051,000 souls; the diocese of Rochdale, population, 1,050,000 souls; the diocese of Blackburn, population 663,000 souls; the diocese of Lancaster, population 451,000 souls. The dioceses of Manchester and Rochdale would be exceedingly compact dioceses, therefore a population of a million souls in each would not be excessive. The subjoined table will show how each of the four new dioceses will stand in the matter of churches, etc.:

| Diocese.       | Consecrated<br>Churches. | Peel<br>Districts. | Licensed<br>Chapels. | Total. |
|----------------|--------------------------|--------------------|----------------------|--------|
| Manchester ... | 168                      | 13                 | 6                    | 187    |
| Rochdale ..... | 145                      | 3                  | 3                    | 151    |
| Blackburn .... | 103                      | 1                  | 3                    | 107    |
| Lancaster .... | 102                      | 0                  | 3                    | 105 "  |

In a further communication, Mr. Ward indicated more precisely the area suggested for each diocese with a view to making the proposal more intelligible. The suggested diocese of Manchester would comprise the following seven rural deaneries: The Cathedral, Ardwick, Cheetham, Hulme, Salford, Eccles, and Prestwich, and Middleton—forming a nice compact circle described from the Manchester Cathedral as a centre at a radius of about eight miles. The Diocese of Rochdale would comprise the following five rural deaneries: Ashton, Bolton, Bury, Oldham, and Rochdale—forming a nice compact circle described from Rochdale Parish Church as a centre at a radius of about nine miles. The Diocese of Blackburn would comprise the three rural deaneries of Blackburn, Burnley, and Whalley.

The Diocese of Lancaster would comprise the following six rural deaneries: The Fylde, Garstang, Lancaster, Preston, Tunstall, and Leyland. If necessity ultimately arose, each of these dioceses could be provided with a suffragan or assistant Bishop at a trifling expense, and with the minimum of trouble. The following two benefices in the patronage of the See of Manchester could be augmented so as to furnish assistant Bishops: Bolton (present value £770) to provide a second Bishop for Rochdale Diocese; and Chorley (present value £630) to provide an auxiliary Bishop for the Southern portion of the diocese of Lancaster. The present Suffragan Bishop of Burnley would become assistant in the Blackburn Diocese. As an alternative to the abolition of the Deanery of Manchester, the revenues might be rearranged (present value of the deanery £1,500, present value of the rectory of Manchester £500, total present value of the combined offices £2,000 per annum), so as to provide an assistant Bishop (who should also be the Dean) for the Diocese of Manchester. Whenever the partition of the Diocese of Manchester comes within the range of possibility the fourfold division, as suggested above, is worthy of really serious consideration. But all this is of the future.

It may be mentioned incidentally that troubles as to the mode of services are not by any means modern in their origin. We have a record of church life in Blackburn in the Puritan epoch recorded in the local history. In 1596, the Rev. Edward Welshe, the Vicar of St. Mary's, was cited before a Commission in Chester for refusing to obey the law and to wear the surplice. Apparently he was given plenty of time to purge his contumacy, for it was not until 1606 that he was deprived of his living. During the Commonwealth, the Rev. Leonard Clayton, B.A., who had been educated at Blackburn Grammar School and St. Mary's Hall, Oxford, was chosen by the parishioners as Vicar. It would appear that he was a *persona grata* to both parties, for on the restoration of episcopacy he does not seem to have been amongst the number of the ejected ministers, but remained Vicar until 1674, when he became Rector of Stockport. In these days Blackburn was a very small country market town, of probably no greater population than from 2,000 to 4,000 souls, but the parish proper included Great Harwood, Tockholes, Mellor, Samlesbury, and adjacent hamlets. It was not until late in the eighteenth century that the town began to make

rapid strides in prosperity and population, and the mother church of the town became the centre of daughter churches serving the one community.

In connection with the religious life of the town, and in treating of the history and position of the Parish Church, it is interesting to record that during the Evangelical revival in the 18th century, John Wesley was a frequent visitor here, though he does not appear to have preached in St. Mary's. There are several entries in his diary that have reference to Blackburn. Under the date of May 27th, 1780, we read of his first visit to the town by the Blakewater. He had previously visited Darwen many times, and had even passed through Blackburn before this date, but did not stay to preach here. His sermon was delivered in the afternoon, and he records that "the whole town was moved" by his visit, and that "all the chief men of the town were present in the meeting-house." Again, in his Diary on Wednesday, May 23rd, 1781, we read:—

Having appointed to preach at Blackburn, I was desired to take Kabb in my way. But such a road sure no carriage ever went before! I was glad to quit it and use my own feet. About twelve I found a large number of plain, artless people just fit for the gospel. So I applied our Lord's words: If any man thirst, let him come unto me and drink. In the evening I preached in the new house at Blackburn.

Wesley's opinion of the roads in East Lancashire at this time is on all fours with that of Arthur Young, who describes them as "devilish."

Again, under the dates of April 16th and 18th, we read:—

I had designed to go from hence (Wigan) to Blackburn, but hearing that one of our society near Preston was at the point of death, I turned a little out of my way to spend half an hour with her. . . . In the evening I preached at Blackburn, where also the society is lively and continually increasing. Sunday, 18, after preaching at five to a numerous congregation (but not one rich nor a well-dressed person among them either morning or evening! Poor Blackburn!) I hastened on to Guisburn.

Again.—

Monday, 21, I went on through miserable roads to Blackburn, where, notwithstanding the continued rain, the



new preaching house was thoroughly filled with serious well-behaved people.

These are all the references in John Wesley's diary relating to Blackburn that we have been able to find. We are assured that the pulpit in which he preached in Clayton-street is now religiously preserved in Hoghton Wesleyan Chapel. He was certainly the most popular and famous Church ecclesiastic who ever visited Blackburn. It is not recorded that Wesley visited the Parish Church on any of his stays in Blackburn, but as he was always very particular in attending the ordinary services wherever he might happen to be, and of urging his followers to do the same, it is quite possible, nay, indeed, highly probable, that he carried out his well-known rule when he came to our own town.

It will afford some idea of the growth of the population when it is mentioned that in 1793 there were 225 marriages celebrated in the Parish Church, as against seven in the year 1600.

Of Folk-Lore, Legal Lore, and singular customs, there is not a little of interest which centres around the Parish Church. Thus in *Cheetham's Miscellanies*, volume vi., we read that in a trial concerning a private chapel in Blackburn Parish Church, heard at Chester, 17th March, 1611-12, between Sir Thomas Walmsley, Knight, and John Talbot, of Samlesbury, Esq., the second witness examined was Ann Rishton, of Ormskirk parish, widow, aged 80 years. She deposed that she had known for 70 years a lordship in Blackburn parish, called Rishton, in which was an ancient capital messuage, called Holt Hall, which was moated about, and that Dame Ann Stanley, mother of Sir Thomas Talbot, was buried in the north side of the Holt Chapel—that the Lady Stanley was wife of Edmund Talbot, of Bashall, father of Sir Thomas, and that in right of dower she held the messuage of Holt, and that on coming there she put Fielden, the tenant, out of the house, and placed him in the Gate house. The deponent being daughter to the Lady Stanley, at her burial came with the corpse to Blackburn Church. Sir Thomas Talbot, her half-brother, died at Hawdley (Audley) Hall, in Blackburn, where the deponent then dwelt, and his daughter, Ann, married William Farington, of Worden, Esq., servant to the Earl of Derby. The Talbots in these far-away times owned property in many parts of the Blackburn Hundred, and, without doubt,



more than one of that illustrious name was interred in the God's acre of the Parish Church or in the Talbot Chapel of the ancient fane.

It is not only in recent years that the occupancy of the Blackburn Vicarage has brought with it cares equal to those of a bishopric. So far back as the seventeenth century the vicars had resting upon their shoulders the cares of many churches. These were times of strife and contention, when the old order was changing, and yielding place to new, but not without the usual signs of decomposition and new birth. The old order died hard, and it died fighting. The old chapel at Langho, a striking remnant of mediæval architecture until this day, was then administered from Blackburn. A recusant, Bartholomew Walmsley, of Dukenhalth, who succeeded to the Lordship of the Manor in 1679, seized upon Langho Chapel as an appanage to the estate, and set up services in it according to the usages of the Church of Rome. His claim to the ownership of the chapel was disputed by the then Vicar of Blackburn, and a trial ensued in the Court of Chancery in the year 1688. Evidence was put in to show that time out of number "Divine Service had been read, ministration of the sacraments and other ceremonial rites performed by ye Vicars of Blackburn, or their Curates, and ye said Chapell was fitted with conveniences and ornaments for Divine Service, Communion Table, plate, pulpit, seats, and a Bell, at ye charge of ye inhabitants of Billington and places adjacent." The Vicar won his case. The judge before whom it was tried was the notorious Jeffreys, of whose remarkable character and career perhaps the best sketch that has been written is to be found in Blackmore's novel, *Lorna Doone*.

It may be noted that the local chronicles record that it was at Langho Chapel that the Mass after the Latin manner was longest celebrated in England, and where it was the last to be suppressed in the changes brought about by the New Learning and the Ecclesiastical re-arrangements which followed its propagation.









THE PARISH CHURCH  
BEFORE THE CHANGES IN THE STATION BOULEVARD.

CHAPTER III.

Facts Ancient and Modern.





### CHAPTER III.

## Facts Ancient and Modern.

*The Chantry and Grammar School—The Chantry Priest's Duties—The Commission of Henry VIII.—Ancient Educational Effort—Gregorian Music and Its Use in Churches—Presbytery Established—The Classis of Blackburn Hundred—The New Church—Its Cost—The Acts of Parliament Constituting the Trustees—Parish Church Schools—Ancient Memorials and Epitaphs.*

Where the giant sons of labour,  
Gathering, sweating, work, and wive,  
Neighbour pressing close on neighbour,  
In their huge, still widening hive;  
Where, in haste which never endeth,  
Mammon on his path doth plod;  
There a cry to heaven ascendeth,  
"Build, oh build, a House of God."  
MOULTRIE.

Writing in the discursive vein, one is too much disposed to avoid the paths of dry history and detail, in order to arrive at a period and its doings and manifestations with which the mind is more in sympathy, because we are naturally more in touch with modern than with ancient things. Nevertheless in these sketches we shall find ourselves continually compelled in order to give a true historic sequence to our reflections to hark back to the times long since passed, and to usages and social fashions that have ceased to be.

The present are days of great earnestness in the cause of education. Lest we should presume too much on our newly-born enthusiasms it is well to be reminded that educational zeal is not of such modern date as the superficial reader and thinker might imagine. History records that in the mediæval times

there were no fewer than three separate foundations of chantries in connection with the Parish Church. With the latest chantry, founded by Thomas Stanley, second Earl of Derby, and lord of a neighbouring manor, in 1514, there was connected a song and grammar school. The school was primarily a place intended to train the boys for the choir, and it is somewhat singular that within quite recent years an attempt has been made to revive it, with, of course, more modern features suited to the requirements of the present time. A choir school, such as exists in Leeds, and other large towns and cities, will be a necessity if ever Blackburn is to aspire to the rank of a cathedral city.

Garstang tells us, in his *History of the Blackburn Grammar School*, that the same clergyman did duty as Chantry Priest and master of the Song and Grammar School. "As Chantry Priest his duties were concerned mainly with the salvation of the noble Earl's soul, his ancestors, and descendants." As Dominic "his duties are somewhat ambiguously defined in the deed endowing the chantry." Herein it is stated "he must be sufficiently learned in Grammar and Plain Song, 'if any such can be gotten'; 'he shall teach at the Grammar School continually, and maynten one side of the Choir on all Holy Days.'" Failing the two-fold accomplishments, musical ability was to be preferred to the knowledge of grammar alone. "But if no priest of the required musical standard were forthcoming, the Earl was to appoint the one who was, in the warden's opinion, most capable of maintaining the choir, and of keeping, at the same time, either a song or a grammar school."

Sir Edward Bolton was the first priest of the Chantry. There is no account of the date on which he resigned his office. In the "*Valor Ecclesiasticus*" we find (1534) Thomas Burgess was Chantry Priest and Schoolmaster, with a stipend from the endowments of 66s. 8d.

A Commission of Henry VIII., in 1546, which heralded the dissolution of all chantries, reported in respect of "the Channtrie of the Altar of Our Lady within the P'och Church of Blakeborne: 'that' Thomas Burges, priest, incumbent ther of the foundacon of the ancestors of the Erle of Derby, to celebrate ther for ther sowles, and to maneteyne the one side of the quere; . . . and also the incumbent hereof to be sufficientlie learned in gramer and plane songe to keep a ffree skole continuallie in

Blakeburne biforesaide. The same is at the altar of Our Layde within the said parish church, and the said incumbent doth celebrate and manetene the choir, and also doth teach gramere and plane songe in the said ffree skole accordinge to the statutes of his ffondacon."

In 1547 the Chantry was dissolved with 2,373 others, but Thomas Burgess was allowed the stipend, £6, for the rest of his life. The endowments of the Chantry, with others added, subsequently became the endowments of the Blackburn Grammar School, which, in response to a petition of the inhabitants, received a royal charter, and was designated "The Free Grammar School of Queen Elizabeth," a name under which, through varying vicissitudes, it still flourishes to-day.

Thus we see Blackburn Parish Church was a centre of Free Education more than 300 years ago. Those who wish to know more of the history of this ancient foundation for educational purposes should consult Garstang's *History*, to the pages of which we are mainly indebted for the foregoing particulars.

It may be necessary to explain, in order to meet the case of the less informed reader, that the term "plain-song" used in quotation in the foregoing paragraphs, refers to what is modernly known as the singing of Gregorian music, which was mainly in one voice, and which is distinguished from modern music as being without counterpoint. The harmonic portions were instrumentally supplied. Gregorian chants are known in modern church music, and have a grandeur and barbaric richness all their own. In the ancient churches there were few hymns, and hymn tunes in their modern form were wholly unknown. What singing there was was after the fashion of the recitative and the Gregorian chant. The chapels and churches which were endowed as chantries were so-called because of the singing which was a mark of all the services. The provision that the priest should "mayntene" one side of the choir at these services shows that they were taken antiphonally, the priest singing his portion and the choir theirs, from side to side, as the word antiphone means "sound answering sound."

There was another Chantry at least in Blackburn Parish besides the one attached to the Parish Church. Thos. Hesketh endowed the St. Bartholomew Chantry in Great Harwood Church at the east end of the south aisle about 1389. Some Chantries were endowed by license from the King in

consequence of the distance from the mother Church. Valuable offerings, we are told by Morris, were made from time to time to these Chantries of precious altar cloths of silk, hangings of cloth of gold, and other costly woven fabrics. The priests themselves, however, were but poorly housed. For the most part we found them domesticated, says the *History of Chantries*, published by the Chetham Society, in "one or two small rooms in a half-timbered hut, with little light, no fireplace, and an open chimney." "A bench or a stool, a wooden bedstead, and a mattress of straw would comprise the furniture and household comforts." The priest probably "prepared his own frugal fare. This would consist of salted meat twice a week. On the day of his patron saint, or on some great anniversary, he would have fresh meat and fish, and on high festivals a double mess. Beans to boil, and oatmeal for porridge, with 'haberdine' ling, red herrings, cheese, oatake, and apples, would be his ordinary food; whilst eggs, coarse barley bread, and fresh fish would be amongst the luxuries of the table, and were not very sumptuous refectations." His ordinary attire corresponded with this homely fare. He wore "a coarse frieze cassock with a leathern girdle, thick clogs, and a felt hat, or none at all. Sometimes he carried, like the laity, a baselarde or dagger, and sometimes was not over scrupulous in its use." On the suppression of the Chantries in 1548 the number of the clergy in Blackburn, including the Chantry priests amounted to fourteen, whilst at Preston they only numbered eleven. These figures are interesting as showing the relative importance, in an ecclesiastical sense, of the two parishes in the middle of the sixteenth century.

In the great Revolution the Church fared badly in Lancashire, and the Presbyterian system was early on established throughout the county. An ordinance of Parliament created the Lancashire Provincial Presbytery of nine classes. It is dated October 2nd, 1646, and on the 17th of November following the Assembly met for the first time in Preston and framed a declaration of policy, under the title of "The Deliberate Resolution of the Ministers of the Gospel within the County Palatine of Lancaster, with their grounds and cautions according to which they put into execution the Presbyteriall Government upon the present ordinances of Parliament." Presbyterianism as thus established was not long-lived. The assembly



held twenty-two half-yearly meetings, usually at Preston, one meeting only being held in Blackburn.

During the time the Presbyterian form of Church Government prevailed, all the Churches in Lancashire were furnished with Presbyterian ministers, Blackburn amongst the number. What was called "The Classis of Blackburn Hundred," which was also called "the third classis," was composed of eight ministers and fifteen laymen. In the list of the ministers occurs the name of Mr. Adam Boulton, of Blackburn, the names of a few gentlemen then resident in or near Blackburn, and of others who resided in Harwood, Clayton, Rishton, Haslingden, and other places. It is noteworthy that there was no "ejection" in Blackburn in 1662 under the Act expelling nonconforming ministers, but we shall refer to this period in our next chapter.

The present Church was not built by public subscription, as would be the case in these days. To pull down the old Church and build the new, a special Act—indeed two Acts, for the Church was rebuilt in two portions—had to be obtained. Many of the ratepayers, both Nonconformists and Roman Catholics—objected *in toto* to the proposal. The Acts of Parliament empowering the Trustees to proceed with the work are long, dreary, and formidable documents, as all these instruments are, and we do not propose to quote them here. They may be referred to at the Free Library, where they will be found *in extenso* in a pamphlet giving the particulars of the agitation which was created at the time they were in progress. The pamphlet itself is a remarkable document, and we give on following page a facsimile of the title page, which is an example of the typography of the time, and indicates the nature of the contents.

Though, as we may see, the present Church of St. Mary is comparatively a modern structure, new as it looks, it is rapidly approaching the hundredth year of its dedication, and may, therefore, put in a claim to be considered venerable. The foundation-stone was laid on the second of September, 1820, by the then vicar, Dr. Whitaker. It was consecrated by the Bishop of Chester on the 13th of September, 1826. The cost of the fabric in the first instance was £25,979 11s. 9d., and the Act of Parliament necessary to secure its erection entailed an expenditure of £1,279. The organ cost originally £850. This was replaced in 1875 by a splendid new organ erected at the



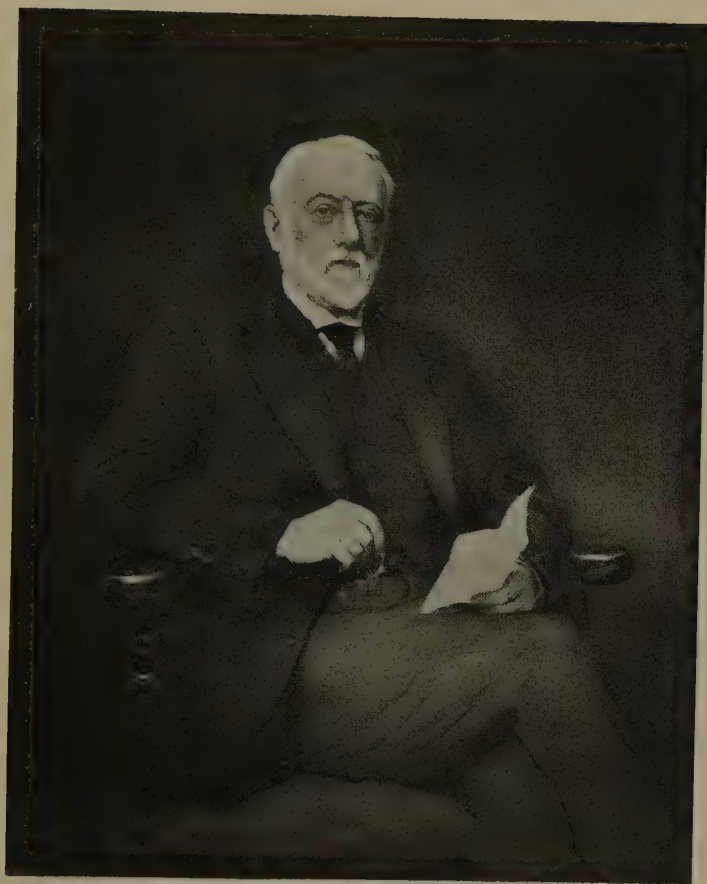
cost of Sir William Coddington, Bart., M.P., who spent over £2,500 on a “kist o’ whistles,” which is acknowledged to be one of the finest parish church organs in the county if not in England. This fine instrument was built and supplied by Mons.

A SHORT  
**STATEMENT OF FACTS,**  
RELATIVE TO THE  
**TAKING DOWN,**  
AND  
**RE-BUILDING,**  
OF THE  
**PARISH CHURCH**  
**OF BLACKBURN;**  
TOGETHER WITH  
**AN ACCOUNT OF THE PROCEEDINGS**  
OF THE  
**VESTRY MEETING,**  
**CONVENED FOR THE PURPOSE OF CONSIDERING**  
THE EXPEDIENCY OF  
**Siting and Lighting the Church;**  
INCLUDING COPIES OF VARIOUS PAPERS  
*Published during the Progress of the Poll*  
UPON THAT QUESTION.

**Blackburn:**  
PRINTED AND SOLD BY THOMAS ROGERSON, MARKET-PLACE.  
1827

[Title Page of the Controversial Pamphlet.]

Cavaillé-Coll, of Paris, a firm which has a continental reputation. There were other incidental expenses for diverting the river, extending the area of the church yard, compensation to the Grammar School, etc., amounting to upwards of £10,000.



SIR WILLIAM CODDINGTON, BART.,  
THE DONOR OF THE ORGAN.



Rates were levied for the building of the Church and to cover these large outlays and out-goings. A rate, the third in order, was levied in 1827, to obtain the funds to defray the cost of lighting and warming the building. The congregation had hardly been settled in the new edifice before it suffered a serious reverse. On January 6th, 1831, during morning service, the roof of the Church took fire, owing to some defect in the flue, and was entirely destroyed. A large sum was spent in restoring in, and in making good the damage that had otherwise been done.

When the Trustees first began to agitate for a change in Church accommodation in the parish, they did not contemplate the building of a new Church, but this was forced upon them by the ruinous condition of the structure in which they then worshipped. The first public notice of the proposed change was published in the month of July, 1819, and ran as follows:—

“NOTICE IS HEREBY GIVEN,

That a general Vestry Meeting will be holden in the Parish Church of Blackburn, on Thursday, the 6th day of August, in the present year, at Eleven o'clock in the Forenoon, to take into consideration the propriety and necessity of rebuilding or repairing the Parish Church, of purchasing additional burial ground, and of removing and rebuilding in another situation the present School House.

At the same meeting will also be taken into consideration the expediency of applying to Parliament in the next Session for an Act to enable the Inhabitants of the Parish to carry into effect the measures before mentioned, or such of them as may be determined upon, and to equalise the Parish Rates.

Blackburn, 20th July, 1818.”

The following are the resolutions which were submitted and carried at the meeting called in accordance with the notice:—

At a General Vestry Meeting holden in the Parish Church of Blackburn, on Thursday, the 6th of August, 1818, at 11 o'clock in the Forenoon, convened in pursuance of Public Notice duly given, to take into consideration the propriety and necessity of rebuilding or repairing the Parish Church, of purchasing additional Burial Ground, and of removing and rebuilding, in another situation, the present School House, and also to take into consideration the expediency of applying to Parliament in the next

Session for an Act to enable the Inhabitants of the Parish to carry into effect the measures before mentioned, or such of them as may be determined upon, and to equalise the Parish Rates,

The Rev. Thos. Starkie in the chair.

*Resolved*—That from the present ruinous state of the Parish Church, and the increasing Population of the Parish, it appears to this meeting necessary to rebuild and enlarge the Church, and to purchase an additional quantity of Burial Ground.

That in order to render the Churchyard more private, and at the same time to provide a more convenient and healthy situation for the School House, it is very desirable that the present School House should be taken down, and another built in a different situation.

That application be made to Parliament in the next Session for an Act to enable the inhabitants of the Parish to carry into effect the object of the foregoing resolutions, if that measure should be found necessary by the Committee hereafter appointed.

That the assessments under the Act for raising money be laid equally upon all Buildings, Land, and Hereditaments, according to the full value thereof, within those Townships which have been accustomed to contribute to the Church Rate.

That a Committee be appointed to make the necessary arrangements for carrying into execution the measures before mentioned, and to give the necessary directions in regard to the application to Parliament, and the preparation of the Bill, and that such Committee consist of the following Gentlemen :

The Vicar of the Parish.

The Churchwardens and Sidesmen.

Joseph Feilden, Esq.

William Feilden, Esq.

Joseph Birley, Esq.

Richard Cardwell, Esq.

John Hornby, Esq.

Henry Sudell, Esq.

William Maude, Esq., and

Jno. Fleming.

That the Committee have power to add to their number, and that any three be competent to act.

Resolved that the thanks of this meeting be given to the High Sheriff, for his attendance on this occasion, and for the part he has taken in the business of the day.

(Signed) THOS. STARKIE, Vicar.

The names of this committee comprise some of the best known local families: some of them afterwards became historic in a larger than local sense, as those of "Feilden," "Hornby," "Cardwell." Their numbers were subsequently considerably added to. The Act was duly obtained, as was the supplementary one. The building of the Church was duly proceeded with. The Rectory and other buildings were taken down and the Churchyard was enlarged by the addition of some two acres of ground.

To hark back again in our historical retrospect, we may note that the old Church was pulled down in 1820, as the records say, "to prevent its falling." It must therefore have been in a great state of delapidation. All Blackburnians of mature years remember at least one portion of the old-time structure, for when the old fane was demolished the tower was left standing. We are told that before the tower itself was taken down it had lost much of its attractiveness, and was very much blackened and disfigured by the factory smoke. Reliable views of the old fabric and of the tower are very rare. There is one in the Free Library, but the most reliable picture of the old fabric is an original drawing now in Clitheroe Castle, taken by a curate,—the Rev. J. S. Allen—just before the Church was taken down. A copy of his original sketch was made by the late Mr. Chas. Haworth, of Blackburn. A fac-simile of this drawing has been reproduced in *The Blackburn Times*.

The sketch shows a long building with a tower, battlemented, and surmounted by a low steeple at the West End. The building is entered by a side porch. The tower shows a clock pointing to five minutes past eleven in the centre of the wall beneath the belfry windows, evidently of two lights. The tower looks square and heavy; indeed, this is the characteristic of the whole structure. The nave is higher than the chancel, though nave and chancel appear to be of equal length. There are lean-to aisles to the nave, and heavy graded buttresses, which project a considerable distance from the main walls. The



nave shows six clerestory windows of two lights, and there are exactly the same number of clerestory windows in the chancel similar in architectural character. There are aisles to the chancel but these are battlemented, and without lean-to roof, and their walls are pierced by large windows and lights more ornate in tracery than those of the aisles of the nave. The chancel shows a four-lighted traceried window, but we should doubt the architectural accuracy of the drawing, which is in many points technically inexact and indistinct. The sexton and an assistant are represented as preparing a grave in the foreground, and a clothes-line shows prominently in front of some houses abutting on the churchyard, so that evidently a portion of the space enclosing the buildings was used for purposes which do not show a reverent regard for the sanctity of the sacred enclosure. The present church, it is well to remark, is built upon the site of the old Grammar School, and not upon that which was bared when the old fabric was taken down. Whilst the new church was in building, a portion of the old church—"the chapel of the Duncan family" as Baines wrongly describes it—was left standing. This contained the ancient altar, and in it the ceremonies of baptism and marriage, as well as the funeral services, were temporarily performed.

There were two chantry chapels in the old church, one in the south aisle, and the other "in the north-east aisle." The first chantry was founded, as we have pointed out, by the second Earl of Derby in 1509. The chantry in the north-east aisle was founded by the Osbaldestons, of Osbaldeston, and it formed their burial place. So we see the church was in plan, a square tower with abutting nave and lean-to aisles, a deep chancel, with side chapels. The interior must have been pleasing and striking, if not imposing.

In the Osbaldeston chapel, Elena, wife of Sir Alexander Osbaldeston, directed by her will made in 1560, that three stones with inscriptions in brass should be placed over the remains of herself, her husband, and Sir Thomas Tildesley, of Morleys, her brother. In this chapel was also an inscription on brass:—"Here lyeth the body of Sir Edward Osbaldeston, a charitable, courteous, and valiant knight, qui obit, A.D., 1636, aet. 63." In addition to the monuments, of which there were

many, there was inscribed on a slab on the south side of the old church, the following versical proverb:—

Before thou doe thy worke begine,  
Of God crave pardon for thy sin,  
And then thy worke shall prosper soe  
As want shall never breed the woe.

1614.

I.M.

George Riley.

With which pious appeal and exhortation we may close our present chapter.





CHAPTER IV.

The Tudor, Jacobean, and Puritan  
Period.



## CHAPTER IV.

# The Tudor, Jacobean, and Puritan Period.

*Genevan Theology—The Derby Chapel and Chantry—The Services of the Chantry—A Quick Change—Recusancy under Elizabeth—Blackburn for Parliament—Presbytery Dominant—Blackburn Brown's Illustration of the Spirit of Division—A Brave Vicar.*

'Tis a green old tree,  
Deep-rooted in dark earth; yet vigorously  
Bidding its young leaves and new branches soar  
And find a rich fresh life and ever freer course  
Above those misty depths in purer air;  
So to be not less reverend, but more fair,  
By a departure which is not divorce.  
*Æternum floreas, Domus!—*

S. J. STONE.

If this were a general history, instead of a merely sectional and parochial one, it would be interesting here to give some more or less full account of the influence of Genevan theology in Holland, in Scotland, and in England, and especially in the county of Lancashire, in which to this day Genevan traditions and beliefs so largely prevail, and that, too, in quarters where they are little suspected. We might also seek to show how the changes in thought and worship which marked the times of Henry VIII., Edward VI., Elizabeth, Cromwell, amounted in time not only to great changes in religion, but also in the national and civic life. But, hitherto, so far as we have been able we have steered clear of topics purely political and theological, and this is a further reason why we should not attempt



the lengthier task, but prefer to jog along the strict, though narrow, parochial road, confining ourselves to the facts we discover by the way, rather than embark on an attempt to traverse the field outside them, and contenting ourselves with such humble fare as the local chronicles afford.

Under Henry, we have seen, the Parish Church was rebuilt, though we can furnish no reason for such a course. The chronicles give no clue to the condition of the building which was rased or had itself become ruinous. Under Henry's son the patronage of the living was transferred from Whalley to Canterbury.

The Chantry dedicated to the Blessed Virgin Mary was founded by Thomas, the second Earl of Derby, and a number of the inhabitants, in the fifth year of the reign of Henry. It was, as we have shown in the description of the plan of the old Church, on the south side of the choir. The parishioners endowed the Chapel with certain freehold and copyhold lands they had purchased in the county of York and in Lancashire. The duties of the priest were very strictly defined by deed. Some of these we have mentioned elsewhere, but, in view of the changes—the speedy changes—which subsequently took place in religious beliefs and practices, it may be of service here to give some others. The deed provides that the priest is not to take any other charge; and, should he say any Trentals, or pray otherwise than according to the foundation which he served, one half of the profit of the same should go towards the repair or ornamentation of the chantry chapel. The priest's duty was to pray by "vowe" for the souls of Thomas Earl of Derby, late deceased, of my lady, his wife, and George Stanley, Lord Strange, of my lady Jane, his wife, and for their children's souls, and for the prosperous estate of the living Earl, and of Lady Derby, his wife, and for their issue and posterity for ever, and for the welfare of all the inhabitants of Blackburn, and of all who have been benefactors, helpers, or contributors to the purchasing of lands, jewels, or ornaments to the said chantry, quick or dead, and for all Christian souls. The Chantry priest was also specially enjoined, every Sunday and holiday in the year, after offering Mass, to turn to the people and exhort them to pray for all the persons and their souls, to say the Psalm of *De Profundis* with a *Pater Noster* and *Ave Maria*, with special suffrages after, and Funeral Collect for the quick and dead,

either by themselves. The priest was also to sing or say Mass of our Lady, to note every holy day and every Saturday, and the priest, and his scholars, and others "who may be available," were four times in the year for ever to sing a solemn dirge for the souls aforesaid, and also on the morrow afterwards to sing a Mass of Requiem with note, and on every Wednesday and Thursday to say the Mass of Jesus, or of the Five Wounds of Our Lord Jesus Christ, and on all other days of the week to say Mass as "he conveniently may." Mass was to be said at eight o'clock in the summer time, from Easter to Michaelmas, and in the winter time about ten o'clock in the forenoon.

Such were the usages and beliefs of ancient times. The "for ever" of the deed later on received a very free translation. The King's Commissioners, in the 37th year of the reign of the head-strong Tudor monarch, had scarcely reported on the value and present state of the chantry and the loyalty of its priest before the word went forth that it should be dissolved, and its endowments devoted to other purposes. We have here an instance of the quick changes which an imperious policy brought about, and of the ready acquiescence of all classes in them. The patrician families seemed to acquiesce in what was done with even a greater facility and readiness than the ordinary citizens. Such a deed as we have quoted shows also what a close intimacy existed between the citizens of Blackburn and the noble families of the Palatinate. At different times the De Blackburns, De Rishtons, the Talbots, the Walmesleys, the Derbys, the Stranges and others were all interested in Blackburn concerns, secular and religious. After the dissolution of the chantry there was a scramble for the spoil and for the chapel itself, amongst different claimants; but we are not so much concerned with the particulars of these unseemly dissensions as with what the chantry itself represented in belief and practice. The chapel itself appears to have been left intact. By a decision of the Bishop of Chester, the Talbots took the north half of it, and the Walmsleys the south; and they appear for a time, at any rate, to have kept it in repair, though no doubt the interior was dismantled and bare.

The north chapel was used as a private oratory by the Osbaldeston family. Their tombs were placed in it. Abram tells us that "the last lineal descendant of the Osbaldestons, in 1747, by will granted to Thomas Clayton, of Little Harwood,

Esq., his chappels, seats, pews, burying ground, and all his right in Blackburn Church. Pennant," continues Abram, "noticed in the chapel a century ago (he wrote in 1877) much miscellaneous painted glass, collected by one of the Osbaldestons, including four pieces of great beauty—our Saviour, St. James the Greater and Less, and St. Matthew. The east window of this chapel was a traceried one of three lights."

In the first years of the reign of Queen Elizabeth recusancy appears to have flourished all throughout North-East Lancashire, and especially in the district around Blackburn. The Bishop of Chester, Dr. Downham, was either favourable to the old order of things, or of a charitable disposition and averse to the carrying out of the rigours of the new law. The Bishop was censured more than once by the Council and the High Commission appointed for the carrying out of these stringent Acts. Morris considers he was negligent in other respects as well, and Blackburn and Whalley parishes especially are spoken of as being grossly neglected. The Bishop urged in his defence that he did not like to trouble his clergy by calling them to a meeting. In his time in the selection of presentments from the visitation of 1561-2, the Church fabric at Blackburn is reported to be "ruinous" (windows also). Clitheroe was in the same condition, and many churches in the vast diocese appear to have been without either rector, vicar, or curate. Lancashire as a whole does not appear to have taken kindly to the changes of this distressing period in our ecclesiastical history, and contested them stoutly from time to time as they were made. The State Papers make it clear that the leading families of the Palatinate favoured obedience to Rome, and many of them were reduced to poverty by the excessive fines imposed upon them. After Elizabeth's time Puritanism of an extreme type took root in the Hundreds of Salford and Blackburn. Bolton acquired the name of the Geneva of Lancashire; and Blackburn, next to Manchester and Bolton, was known as the most Puritan town in Lancashire, though in the neighbourhood the Roman Catholics were numerous and powerful. In 1588 the three richest rectories in Lancashire—Winwick, Wigan, and Middleton,—were held by Puritans of the extreme type, as were the three great vicarages of Rochdale, Whalley, and Blackburn. The surplice was disused in the pulpit; the Book of Common Prayer in many instances was not

used; the Communion Book was reported as wanting, and the Chalice wanting or in bad repair. In fact, irregularities were so numerous that their mere recital would occupy many pages. Some of them seem amusing, though amusement was not the temper of the times. A man named Richard Chester was warned at Nantwich for carrying "an ape abroad on the Sabbath daies and is absent from church. Warned that he must hereafter more dutiefully frequent the church, and not use play with his ape upon the Lord's Day," is the note which the censors make on his case. It is noteworthy that this rigid application of force to compel obedience in religious matters did not tend to rigidity in morals. For everywhere we read of laxity abounding, and of serious offences in conduct and in duty. Edward Walsh, with other ministers, was a Puritan leader of some prominence, and held the living of Blackburn in 1604, and was summoned to Chester as one of the disobedient clergy in that year and duly admonished, but he became a revolter after subscription. For a full account of the disorders and laxities of those times, the reader may be referred to Morris's diocesan *History of Chester*, in which they are gone into in full, and make an amazing and amusing page of almost incredible history, did we not know that fact is always stranger than fiction.

Amongst the clergymen deprived for recusancy, and who were penalised for this offence, was James Hargreaves, who had been presented to the living of Blackburn under Philip and Mary in 1555. He was deprived for "papisty" in 1563. There were many prosecutions for recusancy in the district around Blackburn. Seminary priests and Jesuits are frequently reported as coming to and fro. Samlesbury was then the headquarters of those hereabouts who still held to the Roman obedience. Though Mass does not appear to have been celebrated in Blackburn itself, no doubt the citizens who held with the old order repaired, often perhaps clandestinely, to the services which were held in many private chapels in the near neighbourhood—or in extemporised chapels in the rooms of private houses—whenever priests could be got to celebrate.

We now come to later times. The closing years of Elizabeth and the reign of her successor were, in religious matters, to a larger extent years of peace. The country was more settled, nor did strife greatly abound. The nation seemed to have had



more than enough of it, and other pursuits and activities than those specifically religious in the old sense had attracted what was virile in the way of intellect. For plain-song in cloister there came free song in the open. The Press began to shed its leaves more freely for the healing of the nation. The virus of Puritanism did not exert its full force until the time of Charles the First and Cromwell—Cromwell, the “brave Oliver” of Macaulay, and the “hero” and “servant of the Lord” of Carlyle.

As we have previously pointed out, Puritanism took root in Lancashire and became, for a time, almost as firmly fixed in the soil as in Scotland. Says Mr. Shaw in his paper, “The Religious Life of Lancashire During the Commonwealth,” published in *Bygone Lancashire*, “If Puritanism anywhere had scope to live and act, it was here; if anywhere in England it was actually a force, it was in Lancashire.” It is only to be expected, therefore, that a cult which had so generally spread throughout the county should make its presence felt in Blackburn and the district, and, though it seems to have shown less violence here than elsewhere, there is abundant evidence to show that it was alive and active during the whole term of its prevalence.

Blackburn seems to have been Parliamentary on the whole in the great struggle of the Civil War, the chief supporters in the Hundred being the families of Shuttleworth, Starkie, Braddyll, and Assheton. Sir Gilbert Houghton espoused the King’s cause, and at Christmas, 1642, he took it into his head to invade the town, but the exploit was more in the nature of a farce than of serious warfare. All that happened was that with his “one piece of ordnance,” which he had been using over night, “a bullet shot out of it entered into a house on the south side of the churchyard and burst out the bottom of a frying-pan.” Indeed, all through the troubles Blackburn seems to have been very lucky, and to have escaped taking much harm in the shape of blood-letting so far as it was directly concerned, though, doubtless, some of its citizens suffered in encounters further afield, and in a brush with Prince Rupert as he passed through the town.

One result of this internal strife was that the Blackburn Parish Church Registers do not appear to have been kept for a period of twelve years, between 1637 and 1650. Clergy and clerks being deprived of their cures, the services of the church

were discontinued, or were only performed at intervals, and all clerky duties fell into confusion.

In 1646, in the fall of the year, Presbyterianism being established in the county, the Classis, or managing body of the Churches of the Blackburn Hundred, was constituted, as we have before stated, the members being the following ministers and laymen:—

Ministers:—Mr. Adam Boulton, of Blackburn; Mr. Robert Worthington, of Harwood; Mr. Richard Readman, of Low Church; Mr. William Walker, of Whalley; Mr. Henry Morrice, of Burnley; Mr. John Briars, of Padiham; Mr. William Ingham, of Church; Mr. John King, of Chipping.

Laymen:—Sir Ralph Ashton, Baronet; Richard Shuttleworth, senior, Esquire; John Parker, Esquire; Richard Ashton, of Downham, Esquire; John Livesay, of Livesay, gentleman; Thomas Barcroft, of Barcroft, gentleman; Nicholas Cunliffe, of Wycollar, gentleman; John Cunliffe, of Hollins, gentleman; Robert Cunliffe, of Sparth, gentleman; Nicholas Rishton, of Anteley, gentleman; Roger Gellihorn, of Beardwood, gentleman; William Yates, of Blackburn, gentleman; John Howorth, of Clayton, gentleman; Thomas Whalley, of Rishton, gentleman; Charles Gregory, of Haslingden, gentleman.

During its existence this Committee only held one meeting in Blackburn, Preston being usually the favoured place. It came under voluntary suspension in 1659. It was politically created, and died so soon as it was seen that nothing could prevent the return of a Stuart to his patrimony. Though the greater number of the laity conformed to the re-established Episcopacy, the breach was never healed, even in this district, where the Act of Uniformity does not seem to have much disturbed existing relations.

Under the Declaration of Indulgence of the 15th of March, 1672, licences were issued allowing Nonconformists to hold services in their own chosen meeting-houses. In Blackburn Parish and Hundred a number were granted to applicants, one of which was in the town of Blackburn itself. Tockholes seems to have been a considerable centre of dissentients, for two Presbyterian teachers were appointed for that township. Langho was similarly favoured. In Blackburn there was “an erected meeting-house” for the use of a Presbyterian congregation, and Charles Sagar was licensed as a Presbyterian preacher.



The latter was an ex-master of the Grammar School, and afterwards was prosecuted and suffered for his opinions.

In an address which he delivered at Darwen early in the present year, the Rev. Blackburn Brown threw some light on the history of later times. He is reported to have said the two oldest places of worship in Darwen were the one formerly called the Higher Chapel, and the other the Lower Chapel, close by. "Let me tell you," he said, "how the Lower Chapel came to be built. The parish of Blackburn extended from Preston to Whalley, and from the river Ribble to Turton. Beside the Parish Church at Blackburn there were seven Chapels of Ease, Walton, Samlesbury, Balderstone, Langho, Great Harwood, Tockholes, and Darwen. In 1669, the year Oliver Cromwell became Protector, a Committee of Enquiry reported that there were some 4,000 communicants in the parish and seven Chapels of Ease, and that the vicar's income was only £50 per annum, out of which he was supposed to pay the stipends of a sufficient number of curates to look after the outlying districts, which was impossible. Consequently there was considerable difficulty in getting anyone to be vicar of Blackburn. In 1667 the people persuaded a man called Clayton, of Little Harwood, to accept the post. He remained vicar until his death in 1679, and was succeeded by Vicar Price. Seeing that the bulk of the population was in Blackburn, these two men both thought it better to have regular services in Blackburn than, say, a monthly service in each of the eight churches in the parish. Consequently the people who resided in the neighbourhood of the different Chapels of Ease were left much to themselves. In Darwen, doubtless under the influence of Vicar Walsh, who, after being ejected from the Vicarage of Blackburn, came to live in Darwen, the Presbyterians and Independents became powerful, and they got possession of the church on this spot, then called Higher Chapel. In 1687 King James II. restored the building to the Church Party. Then the surplice was re-introduced, and one or two other things were forced on the people at St. James's that the Puritans did not like. It is very remarkable that the things you would imagine they would have thought most about were not the main subjects of disputes. For instance, in those days, the things they squabbled about and divided about were mainly things that now Nonconformists do not seriously object to. First there was the ring in marriage. It was considered

most Popish for a woman to wear a wedding-ring; that was one reason. Others were the position of the Communion Table, the wearing of the surplice, and kneeling at Holy Communion. Now hardly anyone is frightened of the surplice, and I fancy that in many Nonconformist places of worship they kneel at Holy Communion. These were the points that were prominent in the disputes between the people of Higher and Lower Chapel. It was not the question of a Prayer-Book. It is a remarkable fact that in those days many of the Independents were not opposed to the use of a Prayer-Book, for in 1661 Baxter compiled a Prayer-Book to take the place of that then in use. It was not so much the question of a precomposed form of prayer, neither was it chiefly a question of doctrine. Let me give you a proof which some of you will be able, I think, to confirm for yourselves, that the main cause of the split was not a difference in doctrine. When the Lower Chapel people left this place they decided—I believe it is in the Trust deed of Lower Chapel to-day—that no man should ever become a minister of the Lower Chapel unless he believed and accepted the Thirty-Nine Articles of the Church of England. Thus you see the split between Higher and Lower Chapel was caused by differences of opinion which have all ceased to be matters of serious dispute. But the division remains unhealed, and has been the parent of other divisions and much strife, as I will explain shortly. Though it has resulted in two chapels and two ministers, will anyone say that the cause of true religion has been helped forward better than if there had been peace, unity, and concord?"

In the year 1715, and on the 30th of November of that year, General Carpenter made his attack on Preston, and held that town for a short time in the interests of the young Chevalier and the Stuart or Jacobite party. Blackburn, being so near to the town on the Ribble, naturally became alarmed. Its inhabitants, we are told, assembled at the old cross. "Some had guns," says an old pamphlet, "clubs and pikes, etc., but they were totally at a loss for ammunition in case the Highlander and others should come that way." The Rev. Wm. Holme was vicar at that time, and he recommended the crowd that had gathered "to have public prayers in the Church, and to commit themselves to the mercy of God. Prayers were offered

for the welfare of the Brunswick family, and the public weal of the kingdom." The men in the meantime, we are assured, "kept upon the alert," "and Captain Aynesworth, of Pleasington, determined to head them, provided they (the rebels) should attempt to enter the town; indeed, the whole of the country round about was in complete confusion." "Panic" would perhaps have been the truer word, though the old tract would have us understand their courage was not in question, for, says the writer, they "were determined to make a stand against them." Cattermole has made this unique scene the subject of one of his famous pictures.



CHAPTER V.

Clerical and Personal.



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# Clerical and Personal.

*An Old Churchyard—Its Crowded Condition—Its Limited Space—The Oldest Gravestone—Sir Thomas Walmesley—Disastrous Vandalism—An Elegy—The Historic Peel Family—The Parish Registers—The Succession of Vicars—Parish Church Organists (Henry Smart, Thorley, Rooks, Green)—A Brave Preacher—The Historian of Whalley—Dr. Rushton—A Remarkable Sermon.*

All are architects of Fate,  
Working in these walls of Time;  
Some with massive deeds and great,  
Some with ornaments of rhyme.  
For the structure that we raise,  
Time is with materials filled:  
Our to-days and yesterdays  
Are the blocks with which we build.  
LONGFELLOW.

We may now be pardoned if we turn away from the dry details of musty documents, in order to give a short account of the famous men who have found their last resting-place in the God's acre of the Parish Church, many of them after long years of ministry within its walls. George Eliot has written tenderly of the pathos of "the choir invisible"—the unknown, the forgotten dead, who rest in our churchyards, but who in their lifetime were concerned with the same activities as those in which we are ourselves engaged, and which we must believe in their main aim sought and indeed did in some way ensure some good end and purpose. A more Christian writer than the gifted novelist, Archdeacon, subsequently Bishop Coxe, of Cleveland, Ohio, has pictured in his charming book of ballads some of the more tender associations of the Church's burial grounds. Quoth he—



I never can see a churchyard old,  
With its mossy stones and mounds,  
And green trees weeping the unforget  
That rest in its hallowed bounds;  
I never can see the old churchyard,  
But I breathe to God a prayer,  
That, sleep as I may in this fevered life  
I may rest when I slumber there.

With the busy tides of life around us, we seldom think of these things. So far as our large towns are concerned, their burial enclosures have lost necessarily many of their hallowed or hallowing associations. They are no longer used for ordinary purposes of sepulture. In many cases they are closed in as though they were forbidden places, receptacles for such rubbish as needy housewives may desire to easily get rid of, such as old cans, kettles, dead cats, and other rejected domestic surplusage and waste. In others they grow but a dank vegetation of nettles, docks, coarse knotted grass. In Blackburn the God's acre of our Parish Church has fared better than in many places, thanks to the kindly care of a zealous lay Church official, who would not thank us to name his name. Finding that grass would not grow in an atmosphere loaded with carbon, he first planted a hardy herb all over the ground. This served as a protection for the grass, which grows abundantly in what was once a barren place, but which is now rich with "living green." Trees also have been planted for cool shade, and the visitor to Blackburn cannot fail to admire an enclosure so inviting, and which forms such a pleasing frontispiece, of nature and art combined, to the town. Situate in the centre of the town's busiest traffic, its very spaciousness arrests our attention, and its many memorial stones, as well as its soaring spirelets pointing to the sky, may preach a sermon even to the heedless busy man as he hurries by, intent on securing that material good in the pursuit of which the greater part of his life is spent. It may cause him to ponder that there are other citizenships than that to which he now belongs; that time flies, and there are eternal silences speaking even with louder voices than the tumultuous discords of the present life.

We have, in these sketches, little time for these moralisings. It is, however, of fact to say that for centuries the Churchyard of the Parish Church, which is said to have been

not more than one acre in extent until the time the new Church was built, received the bodies of all the parishioners on their death, and this without any respect of persons. So the population within the enclosure must be considerable in numbers. In times long bye-gone the Stanleys, the Osbaldestons, and the Talbots found interment in the graveyard or in the chapel vault, but of their histories few particulars have come down, and of their memorials not one stone resteth upon another. We have only space in which to refer to the more illustrious sons of Blackburn, or persons having Blackburn ties and relationships, whose names have been preserved in local annals.

The oldest gravestone or memorial in Blackburn Churchyard is supposed to be that of one Christopher Law; Abram tells us on page 267 of his History that this memorial has the initials "C.L." with the date "1510" filled in with lead upon it. The noted justice of the time of Queen Elizabeth, Sir Thomas Walmsley, found a sepulchre in Blackburn Parish Church. He was interred in the South Chapel, in which a superb alabaster monument was erected to his memory. We can imagine what it would be like by an inspection of a similar Elizabethan monument in the Sherburne Chapel at Mytton. Sir Thomas was born in 1537, was a sergeant-at-law before 1586; a Queen's Commissioner for the military levy in 1580; and on May 10th, 1587, was appointed Justice of the Common Pleas. He was knighted by James I. in 1603. Amassing wealth by his legal practice, Sir Thomas purchased considerable estates in Lancashire and Yorkshire. He rebuilt the halls of Dunkenhalgh and Hacking, and died, aged 75, on the 26th of November, 1612. His tomb was destroyed during the Civil War, when such disastrous vandalism was wreaked on art monuments in Lancashire. His widow was interred beside him in the same vault on April 19th, 1635, and Abram records of the lady that "she died at a great age." Others of his family were also interred here.

One writer speaks of the monument to Sir Thomas "as the exact counterpart of that of Anne, Duchess of Somerset, in Westminster Abbey." It bore, under some quaint verses, the following inscription:—

SIR THOMAS WALMSLEY, Knight, here entombed, was made judge of the Common Pleas, an. xxxi. R. Eliz., and continued a judge of that Bench ye space of xxv. years and above, duryng which time he went all the circuits of

England except that of Norfolk and Suffolk. He dyed Nov. 26, 1612, having lived lxxv. years complete under v. several princes: King Henry VIII., King Edward VI., Queen Mary, Queen Elizabeth, and our Sovereigne lord King James. He left behind him (who are yet livying) Anne, his ladye, and sole wyfe, and also one only son, Thomas Walmsley, sole heir to them bothe, whome, in his lyfetime, he saw twyce married: 1st to Elenor, sister of Henry Lord Danvers, and daughter to Sir John Danvers, by Elizabeth his wyfe, one of ye daughters and coheirs of ye Lord Latymer; and secondly to Mary, sister of Sir Richard Houghton, Knt. and Bart., by both of whome he saw him have issue, by his first wyfe, one son and two daughters, Thomas, Elizabeth, and Anne; by his second, one son, Charles.

The quaint verses on the above tomb were in the nature of an elegy, and are given in the Lansdowne MS. in the British Museum. We give two of the series, the first and the last:—

Tombs have their periods, monuments decay,  
 And age and rust wear epithets away;  
 But neither rust, nor age, nor time shall wear  
 JUDGE WALMSLEY'S name, that lies entombed here,  
 Who never did, for favour or for awe  
 Of great men's frowns, quit or forsake the law.

For when, as old age, creeping on apace,  
 Made him unable to supply his place,  
 Yet he continued, by the King's permission,  
 A judge until his death, still in commission;  
 And still received, by his special grace,  
 His fee, as full as when he served the place.

Several members of the historic Peel family were baptised and buried in St. Mary's. Their tombstone—a plain, square, altar-shaped monument—stands in the Parish Churchyard, on the exact site of the grave as it was in the old Church before the latter was pulled down. It is surrounded by a railing, and for inscription it bears only the suggestive surname of the family, "Peel." This was thought to be a sufficient description of renowned statesmen, clever inventors, and successful manufacturers, who were enabled in so many diverse ways to render such signal services to the communities in which they resided

and to their country. In this connection it is interesting to record the fact that the Peel family was in its origin essentially Blackburnian. The father of the famous Sir Robert Peel was born in a farmhouse, the site of which is now in the very heart of the town, abutting upon Cardwell Place—the Fish Lane of even recent years. The present Peel monument in the Churchyard was erected jointly by Mr. Jonathan Peel, of Accrington House, fourth son of Mr. Robert, and Mrs. W. Peel.

The Parish Registers begin connectedly about the year 1600, but Abram reports he found a few detailed entries as far back as 1568. The first Register Book appears to have been seriously tampered with between 1568 and 1600. The entries are in English since 1608. Previous to that they are in Latin.

The following is the order of succession of the Vicars and Rectors of Blackburn so far as they can now be ascertained:—

A.D.

1070.—Gamaliel de Blackburne. Rector about the time of the Conquest.

Gilbert, son and heir of Gamaliel.

John de Blackburne, son of Gilbert.

1160.—Henry de Blakeburn, son and heir of John. This cleric had a grant from Henry de Lacy of the whole of the Church with the Chapel of Walton-le-Dale.

Adam de Blakeburn.

Roger de Blakeburn.

John de Habyndon.

1289.—William de Lenches. The first Vicar.

1317.—Adam de Wallbank.

1320.—Simon de Cestria. Died or resigned in 1362.

1360.—Adam or John de Gresthwaite, by others named Thwaites.

From this we may gather that Thwaites is an old-established family name in Blackburn. This Vicar, in September, 1340, granted to the Abbot and Convent of Whalley lands in Billington given him by several persons in trust.

1362.—John de Lynddeley (Lindley), monk of Whalley and first ecclesiastical historian of the institution. Compiler of the “Coucher Book.”

1369 or 1384.—William de Wetherby, monk. The Custos Regalitis of the Duchy of Lancaster. He is men-

tioned in a deed March 24, 1404, as a trustee of the estate of Thomas de Livesey de Fenischales in Pleasington.

1419.—Geoffrey de Banaster, monk. In 1453 he founded a chantry in his church at Blackburn, and endowed it with an annual rent of £4 13s. 4d., secured upon the Rectorial Tithes of Preston.

1457.—Robert de Salley (or Sawley), of Sawley Abbey.

1489.—Henry Salley.

1501.—Henry de Southworth, of Samlesbury Hall.

1506.—Roger de Balderston, of Balderston.

1536.—Ranulph or Ralph Linney. The first post-Reformation Vicar after the rupture with Rome. He was appointed receiver of the rectory of Blackburn. According to the Composition Books in the Public Record Office, he paid his first fruits on Feb. 12th in the year of his institution. He attended Bishop Bird's visitation at Blackburn, in 1548. The Bishop of Durham, Dr. Pilkington, refers to him in a letter to the Archbishop of Canterbury on the state of the Lancashire Churches, in which he says: "The old Vicar of Blackburn, Roger (*sic*) Linney, retired for a pension, and now liveth with Sir John Biron." Vicars do not seem to have been very zealous in these contentious and troublous days.

1555.—James Hargreaves, deprived of cure, on account of "Papistry," but he continued to reside in this district. In 1575 he is reported as an obstinate recusant.

1563.—John de Hylton, by the Archbishop of Canterbury. He is mentioned in the Charter of the Foundation of the new Grammar School, and is appointed one of the first Governors. He is said to have rebuilt the Vicarage. He resigned his Vicarage in 1580, apparently under compulsion, on account of his "ignorance, negligence, and utter incompetence."

1576.—Edward Welshe. Collated by Archbishop Grindall, and instituted on the mandate of the Bishop of Chester. He was a native of the parish, and like many of the clergy at this time was of Puritan inclinations. He was one of the seventeen preachers in the county who in 1590 signed an address upon "The Manifold



Enormities of the Ecclesiasticall State in the most parte of the Countie of Lancaster." His name occurs as Governor of the Grammar School, and also among the list of donors. He signed Whitgift's three articles, but opposed certain parts of the then moderate ritual of the Church. He was summoned before the Commissioners at Chester, when he answered that he neither did nor would refuse to wear the surplice if it were fit, and tendered to him in good sort. He, however, remained contumacious, and was deprived of his benefice. He retired to his house at Welshfold, in Over Darwen, where he died 1627.

1606.—John Morris, Vicar and Rural Dean. He was Vicar for a period of twenty-two years, and his burial is recorded in the registers on the 23rd of May, 1628.

1628.—Adam Bolton, the youngest son of Jas. Bolton, of Brookhouse. Though presented by the Archbishop of Canterbury, he accepted Presbyterianism, and his name appears at the head of the third Classis.

1647.—Leonard Clayton, elected by the inhabitants. He is described as a Master of Arts, being the second Vicar of Blackburn who laid claim to this distinction, Jno. Morris, or Morres, being the first. He was a scholar of St. Mary's Hall in Oxford. He was appointed by the Committee of Plundered Ministers. He was a local man, being the son of Giles Clayton, of Little Harwood. His stipend was augmented by a sum of £50 a year, which was paid out of the Rectory of Bolton. The communicants at this time were said to number 4,000. The living was augmented by a further grant of the Committee of Plundered Ministers from the "impropriate rectory of Poulton in the ffeilde, sequestered from Sir Thomas Tilsley, delinquent," and one out of Mellor tithes for the maintenance of a weekly lecture. Michael Briscoe, unctuously described as a godly minister, was appointed to preach the lecture. Under Charles II. Mr. Clayton renounced his Presbyterianism and conformed. He was granted an augmentation of his benefice in 1662 of £70 a year, which came out of the rectory rents. In 1674 he was presented to the rectory of Stockport, which he held



as well as Blackburn, until his death, in 1677. He was buried in Blackburn Churchyard.

1677.—Francis Price, M.A. Educated at University College, Oxford. During his vicariate he practically rebuilt the Vicarage, which had fallen into decay. He prevented the detachment from the Vicarage of the Chapels of Ease at Langho and Over Darwen, as is particularly explained elsewhere in these pages. The Langho Chapel had been taken possession of by the Roman Catholics, and Over Darwen by the Nonconformists, on the Declaration of Indulgence in the reign of James II.

1706.—John Helme.

1738.—John Potter, M.A., subsequently Dean of Canterbury. By this time the Blackburn living had evidently become one of the plums of the Church. The Archbishop of Canterbury having had continually the gift of the living since the Reformation, gave this piece of preferment on the death of Vicar Holme, to his son. Mr. Potter was educated at Christ Church, Oxford, at which University he took his final degree of D.D., Oct. 14, 1745. He became an eminent Pluralist, for, through paternal influence, he became possessor of the sinecure living of Elm-cum-Emneth, in the Isle of Ely, Archdeacon of Oxford, Vicar of Tydd, and Rector of Chiddingstone, both the latter in Kent, when he resigned the Blackburn charge. These were days in which the words of Milton, in which, speaking of certain ministers, he says "Their gospel is their maw," were only too true. Subsequently he was presented by the Crown to a prebend of Canterbury, and by his father to the rectory and vicarage of Wrotham, in Kent, in the meantime giving up Chiddingstone. His last preferment was in 1766, when he was made Dean of Canterbury. He was also Chaplain-in-ordinary to George II. and George III. He died at Wrotham, Sept. 20, 1770, aged 57. He was interred in the Deans Chapel at Canterbury. There is a little romance connected with the history of this cleric. He is said to have displeased his father because, like a

recent English judge, he married his domestic, "a bed-maker, of Oxford." He was disinherited, and the Archbishop's fortune, amounting to £70,000, was left to a younger son, Thomas, Registrar of Canterbury and Recorder of Bath.

1742.—John Woollin, M.A. This Vicar was also a pluralist. He held the rectory of Elmley, in the county of York, as well as the living of Blackburn, retaining both until his death. He was a Fellow of Oriel College, Oxford, and bequeathed a sum of £10, the interest of which was to be applied to the purchase of books yearly for the use of the poor of the parish.

1772.—John White, B.A., a brother of the well-known Selborne naturalist, the Rev. Gilbert White. Previous to coming to Blackburn he was Chaplain to the Garrison at Gibraltar, during which time he wrote a Natural History of the Rock, which, however, was never published. He died November 21, 1780, and was buried in the chancel of St. Mary's. A marble tablet was erected to his memory in the south aisle of the Church, and bore the inscription:—

"Under the Communion Table is interred the Rev. John White, B.A., Vicar of this Parish, who departed this life Nov. 21st, 1780, aged 53 years. He was a sincere Christian and conscientious pastor, an affectionate husband and good parent, a kind and faithful friend, and an ingenious and accurate naturalist."

John White is frequently mentioned in his brother's well-known *Natural History of Selborne*.

1780.—Thomas Starkie, M.A., also Perpetual Curate of Downham. He was eldest son of James Starkie, of Twiston, and was born in 1749. He was a Senior Wrangler of Cambridge, and Smith's prizeman in 1771. He took his degree in 1774. By his first marriage he had a son, Thomas, who took the same honours at his University as his father, a unique occurrence. He married a second time in 1812, his wife being Lucy, daughter of the Rev. Thomas Dunham Whitaker, LL.D., Vicar of Whalley, and historian. In 1796 he obtained an Act of Parliament,

by which he was able to grant leases for building purposes of part of the glebe lands, by which means the living was augmented. He initiated the movement for building the new church, his last public act being to preside at the meeting at which the scheme was launched on August 6, 1818, his death occurring on the 26th of the same month.

- 1818.—Thomas Dunham Whitaker, LL.D., F.R.S., F.S.A., the well-known historian. Dr. Whitaker was presented, like all his predecessors, to the living of Blackburn, in 1818, by the Archbishop of Canterbury, and was instituted in November of that year. It is no exaggeration to say that he was probably the most eminent of Blackburn's long roll of clergy, distinguished alike as a scholar, a literary man, and a cleric. He was also a noted antiquary, and made many important discoveries at Ribchester and elsewhere, which seemed to throw great light on the Roman occupation in England. He was the author of many historical works, the most important being his *Histories of Lancashire and Yorkshire*. He was not only D.D., but LL.D., and F.S.A. He continued to hold his vicarage of Whalley after his appointment to Blackburn. He only occupied the living for three years, but during that time he resided here in the old Vicarage in the Churchyard for the greater part of every year, and took a lively interest in all that concerned the welfare of his fellow townsmen. He took his full share in the Sunday services, which in these days were three on the Sunday, and always preached to a crowded congregation. He appears to have been as fluent with his tongue as with his pen, and as eloquent. Abram notices that "His brief term as Vicar of this parish was fittingly signalised by the commencement of the erection of a new Parish Church, the corner-stone of which was laid by him, September 2nd, 1820." Several of his sermons were published: indeed, in all things he seems to have been a friend of the printers, and to have courted and valued publicity. His name remains to this day an institution at Whalley, where he will ever be vener-





REV. DR. WHITTAKER,  
WHO SAW THE SCHEME OF THE NEW CHURCH ACCOMPLISHED.

ated as the historian of the ancient Church and Abbey. His death took place at Blackburn old Vicarage on December 18th, 1821, in the 62nd year of his age, and he was interred in the beautiful God's acre of Hulme Chapel, Claviger, amid the regrets of innumerable friends and co-workers. A man of great industry, integrity, and ability, he was an enthusiastic worker in the causes he espoused.

1822.—John William Whittaker, D.D., subsequently Canon of Manchester. The Whitaker and Whittaker vicariates are often confounded the one with the other. The first Whitaker spelt his name with one "t," the second with two, which ought to be sufficient to mark a distinction both in persons, names, and relationship. It is, however, singular that Vicars with names so alike, and yet so different, should occupy in succession the same vicariate. That both were doctors as well as reverends seems to add to the confusion. We must not, however, take the one for the other. The second Whittaker ruled over the spiritual fortunes of Blackburn so far as the Church of England is concerned, for over thirty-two years, being instituted February 16, 1822, and dying August 23, 1854, at the age of 63 years. He had a difficult time in steering the new Church movement through the shallows—indubitable shallows—of a parochial agitation, but he seems to have done so with good tact and urbanity. He was, like his predecessor, a good scholar, in the best meaning of that term. He was also an acute polemic, and some account of his prowess in this character will appear later on in these pages. He was the author of several theological and controversial treatises. By his wife, Mary Haughton, daughter of Sir William Feilden, of Feniscowles, Bart., he had issue six sons and four daughters. His eldest daughter became the wife of R. Raynsford Jackson, whose name was so prominent in connection with the Blackburn cotton riots.

1854.—Jno. Rushton, D.D. Dr. Rushton is another of Blackburn's prominent Vicars, and did a great work for the Church in his day. He was instituted August 9th,



1854. He was the son of James Rushton, yeoman, of Newchurch-in-Rossendale, being born there on May 5th, 1798. He was appointed Curate of Langho in 1822, and of Newchurch in 1825. He became Archdeacon of Manchester in 1843, and in 1847 was appointed to the Rectory of Prestwich. On being appointed to Blackburn Dr. Rushton resigned his archdeaconry. He was only 16 years Vicar of Blackburn, but in that short space of time he added six new churches to the number existing when he took over the living, and constituted four new parishes, to the livings of each of which he granted an income of £50 out of the vicarial revenues. Dr. Rushton died Feb. 21st, 1868, and was interred at Walton-in-le-Dale. All Saints' Church, Blackburn, was built as a memorial of his work, and is known as the Rushton Memorial Church. His son, the Rev. J. A. Rushton, is Vicar of Balderstone, and Rural Dean of Blackburn.

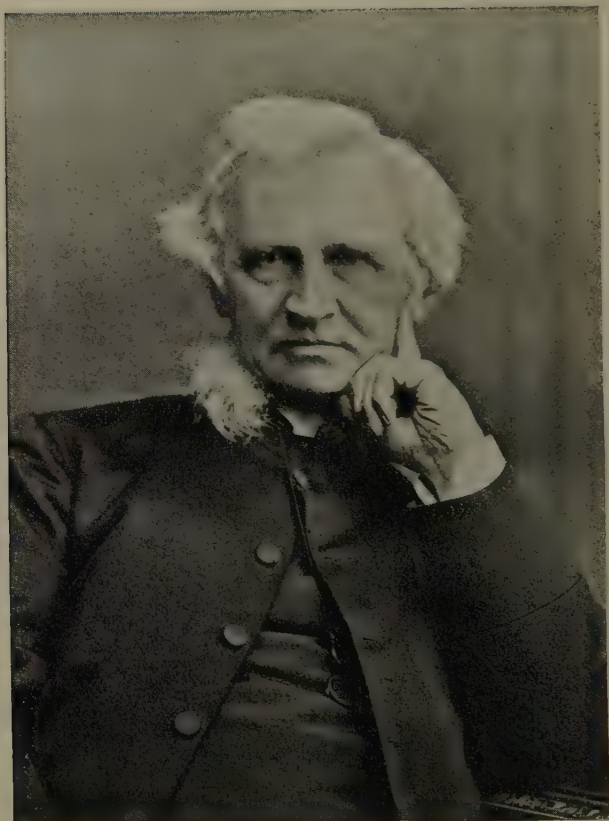
1868.—Edward Birch, M.A., Honorary Canon of Manchester and Archdeacon of Blackburn. Necessarily, as we come down to modern times, the particulars of the biographies of our public men become more ample. Vicar Birch came off a pretty well-known Lancashire stock, and his family had "made history" in more than one generation since the time of the Commonwealth. He received his early education at Macclesfield, from whence he proceeded to the famous school at Eton. Here he was co-temporary with many celebrated men, amongst others W. E. Gladstone. He "finished" at St. John's, Cambridge, taking his degree of B.A. in 1832 and M.A. in 1844. His first appointment was to the curacy of All Saints', Chorlton-on-Medlock. His next charge was the district of St. Saviour's, Plymouth Grove, to which Church he was appointed Vicar on its completion in 1836. He remained here for thirty-two years. In 1862 he was made Honorary Canon of Manchester, and in 1866 he became Canon residentiary in the same Cathedral. He was Rural Dean of Chorlton and Hulme until his removal from Manchester, being appointed to that office in 1862. On being made Vicar of Blackburn he



REV. DR. RUSHTON.







REV. DR. BIRCH,  
BLACKBURN'S FIRST ARCHDEACON.

was appointed Rural Dean to his new district. An Order in Council having constituted a new Archdeaconry of Blackburn in 1878, he was appointed the first Archdeacon on the 21st of August of that year. The new archdeaconry comprised the rural deaneries of Blackburn and Leyland, and a portion of that of Manchester comprised in the new parishes of the rural deanery of Whalley. He built the Higher Grade Schools, and thus furnished the Church with what it needed—buildings in which day and Sunday schools could be held. He is known as a hard-working, broad-minded, tolerant evangelical clergyman. He was thrice married, and had issue by each union. The youngest of his two sons by his third wife, Arthur Lea Birch, held a captaincy in the Queen's Own Royal West Kent Regiment. He died from sunstroke, after a few days' illness at Taui, in the Soudan, while on active service with his regiment in the war of 1885, and a memorial tablet is inserted to his memory in the south aisle of St. Mary's Church. The shock was the cause of his father's death, who, always more or less delicate, was in failing health at the time it occurred. He died at Southport, whither he had gone for a change and rest, on Monday, August 9th, 1886. He was interred at St. Saviour's, Chorlton-on-Medlock. A tablet in the Church in which he had ministered so painstakingly and with so much acceptance, bears the following inscription:—

To the Glory of God and in Memory of

Edward Birch, M.A.

For eighteen years Vicar of this Parish, and First Archdeacon of Blackburn, the stained glass of the two East windows in the aisles of this Church has been dedicated by his people.

For fifty years he served his generation as a priest in the Church of Christ.

The Lord gave him rest August 9th, 1886.

1887.—The Right Rev. Francis Alexander Randal Cramer-Roberts, D.D., formerly Bishop of Nassau, Bahamas, West Indies.



1901.—Right Rev. Samuel Thornton, D.D., formerly Bishop of Ballarat, Victoria, Australia.

A fuller notice of these last two Vicars of Blackburn is given elsewhere.

This ends the catalogue of vicars so far as it can be compiled. The other agents who have ministered in the Parish, whether clerical or lay, cannot be wholly omitted. Latterly the curates seem to have been as arduous workers as the vicar himself, and have made for themselves a wide reputation as successful organisers and preachers.

Since these notes were first compiled there have been several changes in the staff of the Parish Church. The latest has been the appointment of the senior curate—we know the Bishop would object to the word “senior,” because he regards the whole of the clergy as a fraternity—to the incumbency of All Saints’, Clayton-le-Moors, vacant by the resignation of Canon Johnson. The new vicar of Clayton, Rev. F. C. Lindon Parkyn, came to Blackburn towards the end of the year 1901, being the second curate that the Bishop had appointed since his acceptance of the living. He was educated at Bradford Grammar School, from which he passed to Durham University, his first curacy being that of Blaenavon, in Monmouthshire. His special work at the Parish Church has been the men and women’s classes. When he first began his organisation of these classes the men numbered 100, this number having been gathered together by the Rev. J. H. Wrigley, now vicar of Clitheroe, who began it with a nucleus of 26. Under Mr. Parkyn the class grew to a membership of 700. The women’s class has grown in the same remarkable way; in fact, there is hardly any similar association in connection with the Church of England in the country at all comparable with these remarkable organisations. They have attracted attention generally throughout the country, and Mr. Parkyn’s services have been in request in the organisation of similar classes in other parishes, and his advice has been sought by many of the clergy. The *Blackburn Weekly Telegraph*, commenting on this part of the work of the Parish Church, says: “Mr. Parkyn’s success in this special work may be traced to his tact and readiness and the gift of utterance he possesses, but more especially to his sympathy.” “He loves the men, and they know it,” are the words of Bishop Thornton, “and they trust him. They know



**REV. F. C. LINDON PARKYN,**  
**THE SUCCESSFUL ORGANISER OF THE MEN'S AND WOMEN'S**  
**CLASSES AND SERVICES.**



he has only one object, and rally round him in magnificent style, as Lancashire men do when they have got anybody they can trust." The *Blackburn Times*, commenting on Mr. Parkyn's work, said of him that "the golden opinions formed on his first acquaintance with the parish have been more than justified by his subsequent ministry. From the outset his devotion and activity have been most pronounced. Whole-hearted, courageous, with the manly bearing of a manly man, he has appealed to all classes by his frankness and sincerity no less than by his sterling gifts."

The most remarkable outcome of the men's class is the series of special services for men only which are held in the Church every Sunday afternoon, but which are emphasised by special services, with special preachers, which are held monthly on the Sunday afternoons at three, when, on most occasions, the great interior is crowded from end to end. Amongst the special preachers have been the Bishop of the Diocese, Dr. Knox; the ex-Bishop, Dr. Moorhouse; Canon Scott Holland, Bishop Welldon, Dr. Nickson, Canon Ivens, Canon Newbolt, Archdeacon Sinclair, the Bishop of Burnley, Rev. Jno. Carter, really the leader of the Christian Social movement, and many others equally eminent. Many others are "on plan" to preach, perhaps the most illustrious being the Bishop of London, who, it is hoped, will occupy the pulpit during the course of the present year. The services are short, but bright; and the sermons are mainly on modern problems, "topical," many of them would be called by the ordinary newspaper paragraphist, and the preachers have never had to complain of irresponsive audiences. They have, as a whole, formed a kind of school of oratory devoted to the highest ends, and have done untold good in this respect, that they have brought home to the mind of Blackburn, as it has never been done before, a knowledge of what the Church of England is in its extra-parochial aspects and in the character and endowment of its clergy. In other words, they have given it an intellectual and spiritual prestige which locally it never before possessed, but greatly needed, if any sane estimate was to be formed of its capacities and powers.

The position of organist at the Parish Church has always been a much coveted one, and it has been held by more than one famous musician. Henry Smart, one of the best known of

our English composers of sacred music, was at one time organist and choirmaster. He is said to have written the tune *St. Leger*, which appears in nearly all our modern hymn-books of every denomination, in the back parlour of the *St. Leger Inn* in *Lord Street*. It must be pleasing to *Blackburnians* to know that originally the "*Te Deum*" in the Coronation Service at the Crowning of the King and Queen in *Westminster Abbey* was fixed to be from *Smart's* well-known setting in *F*. *Mr. George Barton* assures us in some recent notes on this production of a former *Blackburn Parish Church* organist, that "the *Te Deum* in question is a special favourite of choristers and also of organists who can carry out the 'cello pedal as intended by the composer. It is much too seldom heard," continues *Mr. Barton*, "in our local churches."

Another excellent organist was *Mr. Thorley*, who presided at the instrument for some years, and afterwards became organist at *St. Philip's Church, Griffin, Blackburn*. *Mr. Thorley* has won those laurels of his profession in *London* which a provincial career can hardly be expected to give. He was an exquisite manualist, devoted wholly to his art, and with a skill in musical insight and interpretation which can only be said to be endowment of the artiste who is to the manner born.

*Mr. Rooks* succeeded *Mr. Thorley*, and maintained the high reputation of the choral services of the Church. *Mr. Rooks*, unfortunately, did not live to a great age. He came originally from *Bradford*, where his son now succeeds him. Originally a chorister in one of our great Cathedrals, *Mr. Rooks* knew what were essential features in church music, and always kept the services on a high level of efficiency and character.

The musical traditions of the *Parish Church* are well maintained by the present organist, *Mr. C. Green, F.R.C.O., Mus. Bac., Oxon*, as they were by his immediate predecessor, *Mr. Rooks*. The *Parish Church* choir is noted far and wide for its quality and the number of its trained and effective voices. The choir was never stronger in numbers and quality than it is now, and the Church was never better attended than it has been since *Bishop Thornton* became vicar. Many a time its more than 1,600 sittings have been fully occupied, and extemporary seats have had to be provided. Few interiors present a more pleasing sight than that of the *Parish Church* when a crowded congregation is listening all attention to the periods of an

eloquent preacher, or joining heartily in the prayers and hymns which make up the service of praise and thanksgiving, which is the one essential element in public worship.

The congregational rendering of the service has been a special feature of the Parish Church for many years. It is led by a fine voluntary choir of between forty and fifty voices. During Passion Week it is customary for some sacred oratorio to be rendered, on which occasions the congregations are considerably augmented by worshippers from most of the other parishes in the town. The aim is made to give the services, as much as possible, a cathedral-like character, and so as to serve as a model for the other churches in the surrounding district.

Politics of a party character are no part of the Decalogue, and are rightly never mentioned in Church pulpits, in which the ministry is endowed with a sanctified common sense. It was not so in the days when people could not consult their newspapers as fully as they do now. The Parish Church became notorious at one time for the stand its then polemical Vicar, the Rev. J. W. Whittaker, took against the Chartist movement. The Vicar announced that on a given Sunday morning he would preach a sermon against the principles of the Charter, whereupon some of the leaders of the movement in Blackburn publicly announced their intention of being present. They had previously asked the Vicar to preach from St. James v., 1—16, in the expectation that he would be obliged to apply the Apostle's stern words to all men richer than themselves. The sermon, which was an able and interesting piece of pulpit oratory, after explaining that the rich men referred to primarily by St. James, were men of such abandoned character as Herod, Agrippa, and Nero, Dr. Whittaker gave the motley congregation—many of whom had come with their pipes and cudgels and other symbols of irreverence—some plain-spoken advice, but in so persuasive and kindly a manner that we are told the congregation dispersed quietly and reverently, and from that time Chartism began to lose what hold it had in Blackburn.







CHAPTER VI.

The Bishop Vicars.







RIGHT REV. BISHOP CRAMER-ROBERTS,  
FIRST BISHOP-VICAR.

## CHAPTER VI.

# The Bishop Vicars.

*Blackburn under Bishop-Vicars—Bishop Cramer-Roberts—His Career—Mr. Lenny's Panegyric—The New Bishop-Vicar—His Australian Experience—A Personality to be reckoned with—His First Address to his Congregation—The Working of the Parish—The Parish Agencies—Blackburn and a Suffragan Bishopric—A Whole-hearted Sexton and Clerk.*

I will not cease from mental strife,  
But I will fight with sword in hand,  
Till I have made Jerusalem  
In all this green and pleasant land.

BLAKE.

Of the two more recent Vicars of Blackburn, Dr. Roberts and Dr. Thornton, an evident comment is that their works and doings are well known to the present generation of Blackburnians. The Right Rev. Francis Alexander Randal Cramer-Roberts was presented to Blackburn in 1887. He received his education at Trinity College, Cambridge, where he graduated as B.A. in 1862, and M.A. in 1868, receiving his degree of D.D. ten years afterwards. After being ordained he was licensed to the curacy of Frant, in Sussex; next to the curacy of Hawley, in Hampshire; but in 1870 he was preferred to the rectory of Llandinabo and Harewood, in the diocese of Ross. In 1872 he resigned his benefice, and returned to the curacy of Hawley, where he remained for one year, until he was preferred to the vicarage of Blindley Heath, in Surrey. This he held for five years, resigning on his selection as Bishop of Nassau, Bahamas. For health reasons he was compelled to resign his



See, in 1885, and return to England. He was Vicar of Milford Lympington, Hampshire, for two years, when he was appointed to the Vicarage of Blackburn, being instituted March, 1887. Here he was made assistant Bishop to Dr. Moorhouse, Bishop of Manchester, and Rural Dean of his own populous deanery. In 1900 he resigned the Rural Deanery and became Arch-deacon. He was Vicar until 1901. The last call came to him very suddenly.

A memorial to the late Vicar-Bishop, Dr. Roberts, has been placed in the church, and was unveiled by his friend of more than 30 years' standing, the Rev. H. S. N. Lenny, in the presence of a number of local clergy and many personal friends. The substance of Mr. Lenny's remarks was so appropriate to the occasion, and to the character of the deceased prelate, that we make no excuse for giving it here.

Among other things, Mr. Lenny said, after alluding to the 30 years' friendship which had existed between him and the late Bishop, whatever sceptics might say, it remained a fact that wherever man had risen into any real greatness, there, under a guidance it often knew not, the heart of humanity had learned, with whatever indistinctness, the mighty truth that this world is not all, and that, for man, death is not extinction. The Old Testament must have helped in part this belief amongst them. If that beautiful soul, which somewhere in the land of rest was gazing with awe and love on the unveiled face of Jesus, could rejoin the body, which a little more than a year ago they laid to rest in his grave till the morning of the Resurrection, in order once more to address a message of love and warning to the flock he loved so well, it would be: "Lift up your hearts to a high and true comprehension of the solemnities of life, and understand what it is to live, and, whether you will or will not, to have to die. That awful and blessed gift of life—we only take its measure in the presence of death. Then only do we perceive, whatever may be its length, it is but a moment on which hangs an eternity. What we are outwardly in this world, what men think or say of us, matters but little; these things are levelled by death. But what we are in ourselves, in our consciences, our hope, our affections and wills before God our Father in heaven and His Blessed Son, our Divine Redeemer—this is matter of importance which is simply unspeakable, fraught to each one of us with con-

sequences more lasting and momentous than the mind of man can conceive."

Surely, he said, it was a gentle spirit which was summoned home when Francis Cramer-Roberts breathed his last. Few have gone down to the grave with more love; fewer still have left a character behind them which affords so little scope for detraction. To him, then, let them dedicate such words as these: "When thou liest down thou shalt not be afraid; yea, thou shalt lie down and thy sleep shall be sweet." Let them honour with all love and reverence his silent grave in Balderstone Churchyard, but let them remember that they honoured him best when, with an eye to their own practical improvement, they resolved to keep constantly and steadily before their minds all or something of what he was while he was still among them, or rather of what he now was in Paradise before the throne of Christ.

The Memorial Tablet is an oblong slab of brass, and bears the following inscription: "To the glory of God, and in loving memory of the Right Rev. Bishop Cramer-Roberts, D.D., Vicar of Blackburn, 1887-1901, this tablet is erected as a token of affection by the superintendents, teachers, and scholars of the Parish Church Sunday School, December, 1901." The memorial of the congregation to the same prelate took the form of a fald or Litany stool, which is now in regular use in the Church.

Perhaps it may be allowable for the writer of these notes to say from a close acquaintance of many years with Bishop Cramer-Roberts, that the panegyric of Mr. Lenny is deserved, and needs no subtraction or addition. These notes were first put together in a shorter form at the deceased prelate's own suggestion. The writer had the high privilege of the Bishop's unreserved confidence, and on many occasions this confidence became an occasion not only of social goodwill, but of agreement and joint action in matters of ecclesiastical policy. More than one vicar in the town and district owe their present cures to mutually friendly conferences and suggestions. On these occasions, one realised the inner view of the Bishop's character. To those he knew and respected he never "put on side," as we call it. He was essentially a Christian gentleman, with the defects of his quality as well as the merits. He had a difficulty in getting in touch with his parishioners, accentuated by a great desire to serve them perhaps too strenuously ex-

hibited. They could not realise life from his standpoint, no more than he could from theirs. Those who knew him best and saw most of him liked him most. It is a good sign in anyone that he will bear the closest scrutiny of long acquaintance and stand its most critical tests. Against some bitter critics the Bishop could never be got to say an unkind word. When polemics took an extreme form they rather seemed to amuse him, much as the unfamiliar antics of some domestic pet, whose vagaries please the household, though they may at times have consequences in the breaking of china and the upsetting of orderly arrangements, which cannot but be deplored.

The principal work of Bishop Cramer-Roberts in the Parish was the building of the new Infant School, in supplement of the educational effort then going on in the Higher Grade Schools. He was, however, a most industrious prelate and parish clergyman, in labours abundant, and never sparing himself.

The Parish Church is still the centre of a large-hearted activity, and it still provides those means of Christian education for adults and young children which have been the mark of its usefulness through many centuries. It is now surrounded by many daughter churches—the centre of new ministries and new activities, but it is still the one dominant religious fabric and institution of the town, and probably in the twentieth century looms larger in the civic and social life of the community which it serves than during any other period of its history.

The present Vicar, Bishop Thornton, is a personality to be reckoned with, and it is by no means to be assumed that his influence is to be credited to the episcopal garb that by right of his office he wears. Some few biographical notes concerning his lordship's career are not out of place in considering the prominent position he holds in directing in certain matters the life and energy of this large community. Dr. Thornton was born in London on the 16th of April, 1835, and is youngest brother to Dr. Robinson Thornton, late Archdeacon of Middlesex, and examining chaplain to the Bishop of London, and to T. H. Thornton, C.S.I., D.C.L., for many years Foreign Secretary to the Punjaub Government, and late member of the Supreme Council, Calcutta. Their father, Thomas Thornton, F.R.A.S., was a successful writer and editor on judicial, oriental, and

general subjects, and long held a distinguished position on the brilliant staff of the *London Times*. Educated, like his brothers, at Merchant Taylors' School, the future Bishop was debarred from taking the scholarship at St. John's, Oxford, usually falling to its successful "alumni," owing to a statute limiting it to two of a family, but he successfully competed for an open scholarship at Queen's, becoming the youngest undergraduate (and graduate) of his time at Oxford. He has always regretted this, and deprecated early closing of the school career and immature entrance on University training. After taking a classical first in Moderations, he was forced to enter for the final examinations, earlier than was customary, by an old Foundation statute, repealed in favour of the next scholar; but succeeded in passing in classics, natural science, and mathematics, with a second class in the first two. Being too young for a fellowship, and far too young for orders, he devoted himself with success to tuition (holding a classical mastership and taking private pupils) and to theological study, till his ordination, on his fellowship, by Bishop Wilberforce, in 1858, when, declining altogether openings at the University, he plunged into missionary work in East London, becoming in 1860 incumbent of St. Jude's, Whitechapel, in succession to the then noted preacher, Hugh Allen, the centre of the St. George's-in-the-East riots. Here his work lay specially among "les misérables"; but a congregation of all classes filled the large church, and aided in his varied labours. In 1864 he accepted the rectory of St. George's, Birmingham, a parish of 16,000, where the schools and organised operations were maintained on a specially large scale. Ten years later he was invited to become Bishop of Ballarat by the board to whom the choice had been entrusted, viz., Bishop Perry, Sir W. Stowell (then Chief Justice of Victoria, and on a visit to England) and the Archbishops of Canterbury and York, all since deceased. The last, the Bishop's old tutor at Queen's, suggested the appointment, Bishop Tait, his former diocesan, supporting it. But he was unknown to Bishop Perry, who personally attended St. George's, and made careful inquiries locally before giving his concurrence, Sir W. Stowell also withholding it until after personal investigation. The choice was deliberate, but was unanimous, and made on no party grounds whatever; but Mr. Thornton was slow to comply, and is believed with many another bishop



to regard "episcopation," though appearing in the path of duty, as the sorrow of his life. Consecrated in Westminster Abbey, May 1st, 1875, he reached Melbourne August 5th, after which time he occasionally visited England, holding the opinion that such a visit every seven years at the least is important in a Colonial bishop's work.

The Bishop, though the descendant on both sides of Nonconformists, is by conviction a warm adherent of the Church of England; but it is impossible to assign him to any one part or section in it. His great endeavour since his consecration has been to eschew all partizanship, and to empty, so far as possible, the varying forms and customs of religious teaching and worship of all narrow, party, or mischievous significance, and he was not unsuccessful in this respect, at any rate, in the administration of his Australian See. The Bishop left Australia at the end of July, 1900, and went to the Cape, where he studied the war on the scene of operations for two months, reaching England in November, 1900. He was then requested by some of the Bishops to take occasional mission and episcopal work in their dioceses, and in February, 1901, was invited by the Bishop of Manchester to be his assistant and Vicar of Blackburn, where he was inducted 13th of April, 1901.

That the Bishop's quarter of a century of labour in Australia was not without its characteristic results goes without saying. During his episcopate the number of clergy increased from 36 to 61; lay workers were nearly quadrupled; churches and parsonages rose from 70 to almost 170; attendants, communicants, Sunday schools, greatly gained on the population, and increased at a greater ratio. The working capital of the diocese increased from £12,000 to over £40,000; a suffragan bishopric was created, three archdeaconries, and a cathedral chapter were established; a see-house and grounds were provided, and a noble new cathedral was begun. Best of all, religious strife and controversy were practically unknown in the diocese during his incumbency, and when he came to leave it all classes united in a testimony of regard for services to the cause of religion and social sanity ungrudgingly and unceasingly given during his long episcopate.

On his appointment to the vicariate of Blackburn, and immediately after his induction, the Bishop issued the following address to his new parishioners:—

TO THE CONGREGATION AND CHURCH OFFICERS, ST. MARY'S,  
BLACKBURN.

*Saturday, April 13th, 1901.*

Dear Fellow Churchpeople,

Yesterday I was "instituted," to-day I have been "inducted" as your Vicar, in succession to my lamented brother, Bishop Cramer-Roberts.

His faithful and laborious pastorate, genuine piety and worth, and unselfish grace of character and manners, must have endeared him personally to very many in Blackburn; and his unexpected removal last February, when you were all plunged in sorrow by the demise of the Sovereign, added a most pathetic incident to the solemnity of a memorable time.

Summoned by my old friend, your Diocesan, to fill the vacancy thus caused, I take the earliest opportunity of announcing to you that I have entered on the responsible charge of your Church and Parish, and of appealing to you—in no formal or conventional spirit, believe me,—for your intercessions, your goodwill, and your co-operation.

I shall be obliged to absent myself from Blackburn at intervals during the ensuing three weeks,—partly in fulfilment of long-standing engagements from which I could not obtain release; and the Vicarage is not yet available for occupation. But I hope soon to take up the full duties of my pastorate; and it is my desire and purpose, with only very rare exceptions indeed, to be in my proper place among you on the Sundays.

At present, however, I am so much a stranger to you and to my new home and sphere of duty, that it would be unwise in me to indulge in many specific promises, or to enter upon discussion of local details. I may say, generally, that for the present the work of the Parish will be carried on almost exactly as before, with the help of the two colleagues of my predecessor, who have so gallantly laboured during the vacancy to keep the Parish and its machinery in good working order. I deem it important, however, and respectful to you, to mention distinctly one or two points at the very outset of my ministry in Blackburn and in St. Mary's Church.



It is my ardent desire—and I trust my fellow Churchmen generally will aid me in securing its fulfilment—that ecclesiastical party spirit may in no measure be allowed to disturb our co-operation in advancing the sacred cause of our dear Lord and His Church in this great community.

Whether the announcement cause disappointment or no, I hereby proclaim my firm refusal to accept identification with any “party” whatsoever in the Church of England. If any have claimed for me any distinctive party designation, it has been done with no warrant from me, and against my express wishes. I feel sure that party names and language, party organizations, and (I must add, profoundly as I appreciate the value of the Press) party newspapers, contribute largely and most mischievously to the needless mutual alienation of fellow members, equally loyal and earnest, of the same great Scriptural, Apostolic, comprehensive Church of our forefathers.

In this connection, as I shall minister in Church from to-morrow, I ask you to be kind enough to accept a caution from me. If—coming from a Diocese where Church party strife has for over 20 years been virtually unknown, and a free and rational, but loyal, compliance with the rules and spirit of our Prayer-book, as interpreted by authority, has sufficed to satisfy all classes of worshippers—I vary in any detail from local usage, through ignorance of it, or an impatience of petty distinctions, it will be an utter mistake for anyone to attribute party significance to anything I may do, or omit to do, in conducting the services prescribed by the law of our Church.

I may mention that I purpose adopting here (as at Ballarat)—without discussing locally a detail which seems to rest wholly with the celebrant, and might well escape the observation of a devout communicant—the (perfectly legal) eastward posture throughout Communion. I also purpose, if there seem a need and demand for it, to introduce periodical Evening Celebrations, to which, though hardly contemplated, apparently, in our Prayer-book, I have failed, after careful inquiry, to meet with any fatal objection.

I think it due to you also to explain, that, in jealous reverence for the Holy Scriptures in their purity, I shall

feel it my duty invariably to use in Church the Revised Version, recommended as more edifying than the other by a majority of the English Bishops.

God willing, I shall have many opportunities of addressing you, and will add little at this stage. I could not possibly put into words the intense desire I feel that, from the very first, God may be pleased to bestow that Blessing from Above, without which all Church work were futile, upon the tender and sacred relation His providence has now brought us into towards each other. All is of Him; religion is not men's work, it is God's work in and through men. For the Redeemer's sake, may He pour upon us, His ministers and people, the Gift Unspeakable, the Unction of the Holy One! May he forbid it, that precious souls here should suffer through my unworthiness and deficiencies! May He give me from the first some measure of your kindly and forbearing confidence, so that you may lovingly respond to His message from your new Pastor's lips, to your eternal profit, and the greater glory of His own Most Holy Name!

Your very faithful Brother and Servant  
in the Lord,

SAMUEL THORNTON.

When Bishop Thornton retired from the See of Ballarat, the Press and public men were loud in their expressions of regret. The occasion was one of such interest that the Bishop's brother, Thos. H. Thornton, C.S.I., D.C.L., issued a pamphlet, for private circulation, containing selections from the addresses, speeches, and papers relating to the retirement, which were made and written at the time. A paragraph from the lengthy address from the clergy and laity may be quoted:

"We further desire to express our sense of your great influence upon society and thought in this colony. You have nobly contended for everything which makes for the public good, and oft-times in the face of much opposition have taken an unswerving stand against that which works for ill. As a teacher and thinker, by your keen and able utterances, you have shown us the complete compatibility of thought and religion, and the necessity to satisfy both heart and intellect. We shall fondly cherish the remembrance of your eloquent and edifying

sermons, helping us to climb the hills of God and breathe the breezes of heaven, and ever calling us to catholicity of view and charity of judgment."

With the address a farewell offering of £867 was made to the Bishop. The Diocesan Council also presented an address, as did also the wardens and Vestry of the Cathedral Church. At the presentation of the addresses, the leading Wesleyan minister of the city was present (the Rev. H. Howard), and spoke of the Bishop as one who in the theological sphere represents the modern and up-to-date school of thought which is doing so much to adjust and harmonise the facts of science and revelation, of history and consciousness, and thus meet the claims of intellect and heart:—

That mind and soul according well  
May make one music as before,  
But vaster.

"Science, as represented by its sanest and most advanced pioneers, and theology as represented by ecclesiastics of Dr. Thornton's type, no longer regard one another with mutual suspicion and distrust. Each recognises that the other, although working in different fields, and by different methods, has its own contribution to make to the system of truth."

Further addresses were also presented from the Hebrew congregation, the Mayor and Councillors of the City, and the Ballarat School of Mines, each breathing much the same spirit. Newspaper eulogies were of the same temper and character, and a prominent citizen wrote a farewell poem in which in nine exalted verses he voiced the general expression of esteem. The last verse will suffice as a specimen of the rest:—

Farewell! first Bishop of our "Golden City."  
Ah! not in vain  
Your words and warnings, bidding men attain  
A higher ideal of love and piety—  
A nobler manhood, and a heart tuned well  
To God! Farewell!

"The Prominent Citizen," whose warm feelings were not to be restrained by the bonds of sober prose, signed himself "E." He was, however, well known as an enthusiastic Church-worker in the Bishop's diocese. We only quote from this pamphlet to





THE FULL STAFF OF THE PARISH CHURCH,  
AS IT WAS IN 1905.



show that the same energies and activities which marked Dr. Thornton's Australian career have, in spite of advancing years, been abundantly manifested in Blackburn, and in the Manchester Diocese. May they have the same results, the same successes, and the same recognition.

In the working of the parish the Bishop is greatly assisted by the clerical staff. These are the Rev. James Pickop, B.A., Winston Hall, East Park Road (hon. assistant), the Rev. C. F. Askew, B.A., and the Rev. T. Lavery, 126, Preston New Road. Other officials are Mr. J. Markham, 33, Mill Lane, vergier; and Captain Clifford J. Cottle, 16, Bicknell Street, Church Army Officer; and Mr. J. Walker, Captain of the Bellringers. In addition to these are the day school teachers and the large staff of voluntary workers, the churchwardens, sidesmen, choir, Sunday school teachers, district visitors, mission workers, magazine distributors, etc. Five hundred copies of the Parish Magazine are sold and distributed every month; there are thirty-three teachers in the Sunday school, and all departments of Church work are in full vigour and show signs of increase. St. Mary's Mission Hall, in Cort Street, shows most encouraging results, and the hall, holding 290 people, is not large enough for the numbers who desire to attend. The scholars at the Sunday schools number nearly 1,000, including the adult classes. The Higher Grade School is in a very flourishing condition, and the increasing number of scholars has necessitated an increase of staff. Its managers provide numerous scholarships.

Since this paragraph was first written there have been two changes in the clerical staff, so that our engraving is hardly accurate in the sense of being up to date. Our readers, however, will not regret to note the presence of old faces with whom, for a time, the congregation was so pleasantly familiar.

Though Bishop Thornton's sphere of labour is now limited as to area in his new charge, it is no less responsible in the weight of its responsibilities. In this notice we leave out of count all that relates to his chief episcopal duties, and think of him only as Vicar of Blackburn. Here he has no fewer than twenty livings within his gift of an average value of £343. Only one of these livings is an alternate appointment. Some notion of the number of Churchpeople who frequent the Parish Church may be gathered from the fact that at Easter there were



no fewer than 660 communicants. The congregation is naturally the most influential in rank as well as in numbers.

Such are the present agencies at work in connection with the Mother Church. We have reviewed its past and present—what about its future? This is, immediately, in the hands of the present strenuous, hard-working vicar. The building in its character and exterior is all that we could desire, but in its interior is it not somewhat of the nature of a bare shell? What the French call the *coup d'oeil*, as it travels along the fine vista of noble pillars is disappointing, brought up suddenly as it is by the east window, the very dwarfed and insignificant reredos, and dwarfed altar or holy table. Is it not rather like a picture that is all frame—a ring with a setting for a jewel which has not yet been placed *in situ*? Doubtless the busy brain of the Vicar has many schemes of improvement and advance revolving in it, and we must not forestall him. A Morning Chapel, as a place where morning and evening prayer may be daily said under conditions of convenience, retirement, and comfort may be one of them. May we dream that, *pace* Burnley, Blackburn may yet become the See of a Suffragan Bishop, and that St. Mary's, following the course of a natural evolution, may furnish the episcopal sedile? In this case transepts and chancel might be added as a fitting crown to a noble work and a not inglorious history. What a noble and striking building the Church would be with these adjuncts, and for which the site itself presents such favourable features.

We know that the principal ecclesiastical authorities prefer Preston and historic Lancaster as the See of the new bishop that is to be. But Blackburn, as the centre of East Lancashire, may claim that it should possess one Church which, if it may not be episcopal in character, shall at least be collegiate, like the great churches at Doncaster, Leeds, and Hull, which have furnished quite a quota of bishops to the Sees of the Church. Since Bishop Thornton came to Blackburn we have seen a considerable increase in the parochial staff. There should always be a reserve of clergy at the mother Church for special services at the daughter churches, for mission purposes, and for general emergencies in the various churches which, so to speak, have had their origin in its developing energies and its kindly nurture.

Of institutions in the womb of the future in all probability are the Choir School and the Church Institute—the Choir School an institution necessarily parochial, the Church Institute general; and focussing, so to speak, the Churchmanship of the town, Tory and Radical, Evangelical and High, in one common centre. How much such an institution might accomplish as making for sweetness and light, and in resolving controversial energies to human and humane purposes.

The Bishop's scheme for opening out the churchyard, and converting it, so to speak, from a "cul de sac" into an open thoroughfare—a scheme which has been most generously backed by one of the principal citizens of the Borough—appears for the moment not to have taken on, but in the end it will assuredly be carried out. Whatever it may be in the case of persons, it cannot be said of religious structures, that familiarity breeds contempt. They have their own silent monitions to reverence and regard, especially when they have around them their ancient graveyards with their centuries of human memories. The wise men of old and our fathers that begat them, are, even on Morleyan principles, ever held in honour. We may say with us it is as in the "Evangeline" of Longfellow—

"In the heart of the city, they lie, unknown and unnoticed;  
Daily the tides of life go ebbing and flowing beside them.  
Thousands of throbbing hearts, where theirs are at rest for ever,  
Thousands of aching brains, where theirs no longer are busy;  
Thousands of toiling hands, where theirs have ceased from their labours;  
Thousands of weary feet, where theirs have completed their journey!

Finally, it has been seen on many occasions that the Parish Church has been unable to accommodate the crowds that have wended their way to it. Under new energies these demands will not lessen. There are the loyal and civic festivals when the community moves "en masse," there are the Church festivals, and the more frequent occasions when Choir Festivals and School Gatherings of a common order make greater and greater demands on its available space. The new Vicar has been accustomed to organise religious services on a large scale. He

may ask the lay Church officials, the friendly orders, the Volunteers, the Free Masons, the railway men, the Girls' Friendly Societies, and other organisations, to attend special services, and we may be sure that they will make demands upon the space that St. Mary's, large as it is, will not be able to meet.

As a working plant, the Parish Church stands, with its lands, endowments, fabrics, schools, and accessories, as representing a capital of £250,000, and an energetic prelate like the present Vicar may be trusted to develop to the fullest extent its potentiality of usefulness. Idle churches—closed churches—slow churches—are becoming more and more out of date institutions. In a practical age practical sense tells the man in the street that where so much money has been spent there must be a necessary output of moral and spiritual staple.

The present wardens of the Church are Mr. T. C. Robinson, M.A., and Ald. T. Parkinson, J.P., vicar's wardens, and Mr. J. Burrows and Mr. N. Taylor, parishioners' wardens. The sidesmen are Mr. J. W. Beardsworth, Mr. J. Howson, Mr. G. A. Stocks, M.A., and Mr. J. Shorrocks. The "Parish" has always been well served in its wardens, who have comprised some of the town's foremost and most influential and respectable citizens, and it in no way suffers in character and standing by its present representatives.

No account of the *personalia* of the Parish Church would be complete which did not notice the services rendered to it for many years by Mr. Thōmas Livesey in the humble capacity of sexton. Mr. Livesey was the last of a long line of predecessors, and held his post when the cemetery in Whalley New Road was commenced, and subsequently became the field of the dead in a community whose rapid growth made old-fashioned arrangements of sepulture no longer suitable and available. For Mr. Livesey, the then vicar, Dr. Whittaker, obtained a faculty, so that changing circumstances did not and could not deprive him of his lawful office and the rights in it. This faculty is somewhat unique in parish annals, so that no excuse need be made for presenting it in full. It is duly engrossed on parchment, is sealed and signed in due legal fashion, and reads as follows:—

"John Bird, by Divine Providence Lord Bishop of Chester. To our well-beloved Thomas Livesey, Greeting. We do by these presents give and grant to you (in whose fidelity, morals, and diligence we do fully confide) our License and Authority to perform the office of Sexton and Parish Clerk



MR. T. C. ROBINSON, M.A.



ALD. T. PARKINSON, J.P.



MR. N. TAYLOR.



MR. J. BURROWS.

CHURCHWARDENS OF THE PARISH OF BLACKBURN.





at the Parish Church of Blackburn, in the County of Lancaster, now vacant by the death of Richard Mawdsley, the last Sexton and Parish Clerk there, to which you have been nominated, appointed, and named unto us by the Rev. John William Whittaker, D.D., Vicar of Blackburn, aforesaid, Patron thereof in right of his said Vicarage. AND we do further authorise you to receive, possess, and enjoy the legal and equitable accustomed salary, dues, profits, rights, members, and appurtenances whatsoever to the said office belonging or appertaining. GIVEN under our hand and seal the Eighth day of October in the year of Our Lord One Thousand Eight Hundred and Forty-One, and of our Consecration the Fourteenth."

Here is appended the episcopal seal, being the arms of the See of Chester embossed. The stamp attached to this interesting document is of the value of two pounds, though we are assured the fixed annual salary of the office was only a few shillings. Wonderful old usages! Wonderful old times! This document is in the possession of Mr. William T. Livesey, his son, and is rightly valued in the family as a kind of heirloom. It is by his kind permission that we are able to publish it in these pages.

Good Thomas Livesey occupied this office for forty years. He died in 1871, at his residence in James Street, and was in harness till the last. He was a few days short of seventy-four years of age. He looked after all the funerals, and one of his duties was to show the congregation into their seats at Church, for which purpose he occupied a seat near the door. Having been born on St. Thomas's Day, we are assured he was called "Thomas" from that circumstance. During all the years he held office he never once missed being present at service in the Church, and he allowed no other duty to interfere with his duty to the Church. The Curfew bell stopped at his death, and was never rung afterwards; indeed, he kept up all the old customs associated with his office as they had been observed for many generations. The pancake bell, which was heard always on Shrove Tuesday in the morning, was regularly rung by him, and after his death Dr. Garstang continued the old tradition, which since his death has been discontinued. Mr. Livesey was a strong and convinced Churchman all his life, and had regularly discharged the office of Sunday school teacher till he was appointed clerk and sexton. Till he died, Mr. Livesey, being sexton of the parish, was also by nature of his office sexton of the new cemetery, which was first used for burials in 1867, Dr. Rushton, who was then vicar, insisting on the rights of his sexton as conveyed in the faculty. Mr. Livesey was twice



married, his second wife being the housekeeper of the late Mr. W. H. Hornby, father of the present baronet. In his day burials in the churchyard were frequent, and he could remember as many as twenty funerals in one day. As at "t' owd Church" at Manchester, there were often twenty or thirty christenings at a time. The grave digger was called Joseph Clayton, and he was an oddity in his way. He buried hundreds and hundreds of Blackburnians, "put 'em away," as he termed it. Though you would have thought his occupation would have made him brave and nerved him, as we say, he was a great coward, and terribly afraid of anything supernatural. Many gruesome stories were related at his expense. In the old clerk's time the congregations at the Parish Church were large, and but few of the daughter churches had been built. The choir numbered eight, four being seated on either side of the west gallery. The organist was Dr. Roilley, and it is said of him that he wasted so much snuff in the taking of it that it could be scraped off the pedals of the organ. Everybody knew old Joe, the grave-digger, in Blackburn. In addition to the sexton, there was a verger, who used to sit by the vestry door, and always took the clergyman up into the pulpit, with his wand of office in his hand. There was one pulpit: the old three-decker stood in the middle of the chancel. Sheep used to graze in the churchyard, which in this respect answered the purpose of a public common. Blackburn was then a military barracks, and the soldiers used to be marched regularly to Church on a Sunday morning from the depôt in King Street. They used to sit in the south aisle, and with them always present the Church might be said never to want a congregation. The bells of the Church used to answer a civic purpose, for whenever there was a fire the first bell of the old six used to be rung as fire bell. The children from the old Charity School in Town Hall Street, now used as an auction-room, used to attend service morning and afternoon. Their seats were in the chancel, and the mistress used to sit in front of them to keep order, on a sort of box-seat specially reserved.

Though the licence of Mr. Livesey is dated 1841, he had been sexton for ten years before that. During the General Elections of 1840 or 1841 there was some rioting, and a rumour got abroad that the windows of the Parish Church were to be broken by the rioters if the bells rung, and if



THOMAS LIVESEY,  
SEXTON BY FACULTY.



the results were or were not to their liking. Old Mr. Livesey, however, took precautions which prevented this. He fastened up the bell ropes and took away the key of the belfry. Search was made for him when the result of the election was known, but he could not be found. The belfry door was broken open, but when they got into the bell-chamber they could not ring the bells, for he had taken the ropes away and hid them, much to their chagrin and disappointment.











INTERIOR OF THE PARISH CHURCH.

CHAPTER VII.

An Architectural Description.



## CHAPTER VII.

# An Architectural Description.

*The Plan of the Church—The Style of Architecture—The Ornaments and Symbolism—The Bells and their Inscriptions—The Bell-Ringers—The Relics of the Old Building—The Chapels and other Features—The Renovated East Window—The Old Tower.*

The bells of Shandon, which sound so grand on  
The pleasant waters of the River Lee.

FATHER PROUT.

Differing in size,  
In note and weight,  
Yet small or great,  
We harmonise.  
Brief, clear and bold,  
We say our say,  
And then straightway  
Our peace we hold.

W. GURNEY BENHAM.

The reflections in the preceding sketches will have prepared the thoughtful reader for what is to follow, namely, an architectural description of the present edifice of the Parish Church itself, together with its contents in carven work, in stained windows “richly dight,” of its clock and bells, and its monuments.

The existence of the present fabric is due to the passing of the Act of Parliament in 1818 enabling a new Church to be built near the site of the old one. The plan is that of nave with aisles, short chancel on the east, and commanding tower on the west. There are vestries for the choir and clergy abutting on the chancel at the east end, and a separate entrance-porch on the north side of the tower. Underneath the church is the

crypt, which is very capacious but is seldom used. The building may be described as Gothic, though in reality it is not orthodox in style. Eclectic Gothic would perhaps best describe it, though in its main features it tends to favour the perpendicular style. The knowledge of the ancient English styles of architecture was at this time but beginning to revive. Rickman, it is true, had published his work on "The Discrimination of the Styles," and Pugin, the elder, was about to follow him in what was destined to become an absorbing study, but architects had not taken kindly to the revival, and it required the training of a new generation before we could claim that English architects were in spirit and sympathy at one with their mediæval predecessors. Though the style may not be correct, in its exterior the building is stately, and in the interior presents a spacious and imposing audience chamber, cathedral-like in its amplitude and its soaring avenue of tall many-shafted columns. Inside and out the workmanship is everywhere solid and good, and as the mark of all good architecture is really in solidity and durability of structure, Blackburn Parish Church may well take rank amongst the first edifices of the county. Dr. Johnson spoke of Durham Cathedral as embodying the ideas of rocky solidity and indeterminate duration; and a close survey of the Blackburn Parish Church, and an inspection of its buttresses, foundations, and the wall-structure revealed in its crypt, will bring to the mind of the unimaginative reader the thought expressed in Wordsworth's well-known sonnet:

They dreamt not of a perishable home  
Who thus did build.

The new church took some years in building, and cannot be said to be yet complete, as there is no end to the possibilities of the adornment and furnishing of such a structure. The aisle is some 110 feet in length, and externally is upheld by graduated buttresses with pinnacles surmounting. Between these buttresses are six windows of three lights, transomed, with heads of tracery derived from many ancient examples. The alternate designs, we are told by Abram, are borrowed from Roslyn Chapel, which is perhaps the most ornate specimen of Gothic architecture to be found in these islands. Above the nave is the clerestory, which has twelve lights on each side, placed in couplets, and trefoil headed. At the east end is the entrance to the crypt, beneath a large window of five lights,

elaborately traceried, and having as its crown a rose-window tracery of very effective design. The tower is of three storeys, and is very bold and striking, and at its base shows the main entrance to the Church, a prominent recessed arch, with the usual drip stone surmounting, and carved heads as terminating corbels. Upon shields on the west front are sculptured the Royal Arms in duplicate, with those of the Archbishop of Canterbury and Bishop of Chester; and on the porches are the arms of the two Vicars (T. D. Whitaker and J. W. Whittaker), during whose incumbency the Church was built. The nave bays are six in number on either side, and the finely-moulded arches are sustained by clustered cylindrical columns or shafts of elegant proportion and design. These noble columns, with one or two exceptions, are monoliths. The bases and capitals are plainly moulded. The chancel, which is very shallow, in accordance with the taste prevailing at the time, is recessed from the nave by a series of nine arches, resting on rounded columns in close contact and contracted inward to the east window, which is of stained glass, formerly amateurish in character, but recently renovated and improved, and this completely occupies the space above the holy table and the dwarfed reredos. The roofs of the nave and aisles are groined, with rich bosses floriated or faced with heraldic shields showing the arms of numerous local families, at the various intersections. The organ loft occupies the west end of the nave above the central entrance, and here formerly the choir was accommodated. This gallery rests upon pointed arches arranged in semi-octagonal form. Side galleries are erected the entire length of the aisles, supported by slender iron pillars behind the nave columns, and are not by any means unsightly as some hasty critics would suggest, though they may not be in accordance with ancient precedent. The new organ was added in 1875, when the whole interior of the Church was renovated and reseated. The last measurement gives 1,450 sittings, of which 700 are always free to the general body of the parishioners. The full internal dimensions are:—Length of nave, 103ft.; chancel, 11ft.; breadth of nave, 28ft.; aisles, 19ft. each; tower, 15ft. square; height of nave, 46ft.; aisles, 29ft. The height of the tower is 86ft., and with the surmounting pinnacles, which are of very bold design, 112ft. On the tower a huge flag-pole has been fixed, soaring still higher above the ground. On gala days and



feasts, appropriate bunting is displayed from this place of vantage, and preaches its own sermons of edification to the parishioners.

Blackburn Parish Church has always been noted for its bells and bell-ringers. Its bells may not have the fame of those of Shandon about which Father Prout has written so pleasingly, but they awaken their own sympathetic response in the breasts of the natives of the valley which is drained by the prosaic stream of the Blakewater. The Parish Church had anciently a peal of six bells, each of which, as was the custom in these far-away times, bore appropriate inscriptions. These were as follow:—

First bell:—*Vivos voco, mortuos plango, fulgura frango*—(I call the living, I mourn the dead, I destroy the lightning).

Second bell:—*Laudo Deum, plebem voco, congrego clerum, defunctos ploro, pestem fugo, festa decoro*—(I praise God, I call the people, I gather together the clergy, I bewail the dead, I put pestilence to flight, I honour festivals).

Third bell:—*Funera plango, fulgura frango, Sabbata pango*—(I mourn at funerals, I destroy the lightning, I proclaim the Sabbath).

Fourth bell:—*Excito lentos, dissipio ventos, paco cruentos*—(I arouse the careless, I dissipate the winds, I appease the blood-thirsty).

Fifth bell:—*Nomen Jesu Christi, tu attendas et defendas*—(O name of Jesus Christ! may you watch and defend us!).

Sixth bell:—*Te laudamus et rogamus, nos a morte tristi*—(We praise Thee and ask Thee to keep us from a sorrowful death).

In 1690 the bells had been reduced to five; and in 1737 the old peal was recast and six new bells founded by Abel Rudhall, of Gloucester. The tenor bell was again recast in 1747 in consequence of fracture. Each had its appropriate but somewhat prosaic legend. The bells remained in the old tower until 1832, when they were hung in the new Church. In 1851, the year of the first Great Exhibition, four new bells were added, making a good peal of ten bells. Messrs. Mears, of London, were the founders. One of the bells is of a memorial character, and was presented by the Hopwood family. It bears the following inscription:—"John Turner Hopwood, Esq., Barrister-at-Law,

Rockliffe House, Blackburn. March 2nd, 1849." The largest bell in the tower weighs 14cwt. 3qrs. 13lbs. The total weight of metal in the bells amounts to several tons, so that there is need for the tower to be strong which is to be unaffected by their swayings and vibrations.

Bell-ringers perform their work "in camera," and are not often taken into account in the officiality of the Parish Church. Theirs to do good unseen and blush to find it fame. Nevertheless they are an indispensable portion of the working body. In Blackburn they have always taken a pride in their work, and "the labour they delight in physics pain." Their services are in constant request, not only on Sundays, but on holidays, sacred and secular, and notably on national occasions, as recently when peace was declared, and the Coronation of the King was celebrated. The corps of bell-ringers have weekly practices, and their discipline and *esprit* is all that could be desired. An inscription on one of the bells runs: "May the Church of England ever flourish," and if devoted service in their unique capacity can secure that end the bell-ringers at the Parish Church do their utmost to attain it.

The pancake bell was regularly rung on Shrove Tuesday until about five years ago. Dr. Garstang, venerating an old custom, used to regularly ascend the tower and ring the bell on the ferial anniversary up to the time of his death. The tolling of the bell used to be the signal for the apprentices of the various mills, factories, etc., in the town to cease work and commence their annual skylarking, and in many cases the custom is observed to the present day.

It is worthy of record that in Longfellow's *Golden Legend* the bells of Strasburg Cathedral were represented as defying Lucifer in almost the same Latin phrases as were cast on the old Blackburn bells. Lucifer urges his associates to tear down the cross from the spire, when the bells are heard ringing—

*Laudo Deum verum!*

*Plebem voco!*

*Congrego clerum.*

Whereupon he calls upon his company to  
 Seize the loud, vociferous bells, and  
 Clashing, clanging, to the pavement  
 Hurl them from their windy tower!

Voices, however, answer him saying :

All thy thunders  
Here are harmless !  
For those bells have been anointed,  
And baptised with holy water !  
They defy our utmost power.

And so on. The bells were at intervals ringing out other messages, the same in character as our Blackburn bells bore. In ancient days bells were commonly believed to have the power to disperse storm and pestilence, drive away the devil, and extinguish fire. In France, says Dr. Brewer, it is still by no means unusual to ring church bells to ward off the effects of lightning. Of course, the efficacy of the bells is supposed to lie in the fact that they have been consecrated.

The handsome chiming clock with three faces, in the fine tower, which is so useful in the daily life of the citizens, was presented by the late William Tattersall, of Quarry Bank, whose thoughtful benefactions in this and other directions are not yet forgotten by his fellow-citizens.

The pulpit was a gift of Mrs. Birch, in memory of her sister, Miss Wilson. The handsome brass eagle lectern was the gift of Mrs. Lewis and her family, of Billinge House, in memory of the late Thomas Lewis; and the marble font was erected by Herbert Birch in memory of his mother.

The stained glass windows really call for more than the passing notice which we can give them. Many of them are handsome and artistic. Perhaps the Morris windows, erected to the memory of Thomas Ainsworth—at the north-west corner of the church—are the most striking. The subjects are Enoch, St. Paul at Athens, and Elijah. A window by the same artist, erected by Miss Thwaites, of West Bank, to the memory of her father and mother, depicting Faith, Hope, and Charity, and placed near the choir vestry, is very beautiful. But Hardman's window—in the centre of the south side of the Church,—representing our Lord in Glory, is an almost perfect specimen of the glass-stainer's art.

It is matter for general regret that so few of the monuments and art features of the old church have been preserved in the new. So far as antiquities are concerned, Blackburn, though itself an old town, can boast of none. Not only was the old church taken down stone by stone, but all the carved work

thereof was destroyed with "axes and with hammers." What remains are left are exceedingly scanty and fragmentary. Thomas Rogerson has tabulated them very carefully for us in a pamphlet which he published in 1827, with the title, "Statement of Facts relative to the taking down and rebuilding of the Parish Church of Blackburn." Rogerson tells us that the following relics of the old Church are preserved in the present structure:—

"In the north vestry several monumental tablets not yet re-erected; in the south vestry the arms of Walmsley, impaling Shuttleworth of Hacking, part of the monument of Judge Walmsley, formerly in the Dunkenhalth Chapel; in the window of the same vestry are fragments of painted glass bearing the figures of the Blessed Virgin, and a saint in the monastic habit of the Cistercians, probably intended for St. Bernard, the founder of the order, which was the one established at Whalley Abbey; also, on glass of inferior antiquity and beauty, several busts of the Apostles; four heraldic badges, viz., the White Rose of York, the portcullis of the House of Tudor, the Peacock, and the couchant stag, and a full length portrait of the celebrated Erasmus. Some fragments of painted glass from the old Church are also preserved in the windows of the chancel and side aisles; that in the east window is modern, and was furnished by subscriptions. The stalls at present occupied by the churchwardens were also part of the furniture of the ancient Church, and exhibit in the grotesque carvings on the under parts of the seats or misereres decided indications of a date anterior to the Reformation. One of these contains a rude representation of the temptations of Eve, and the ejection of our first parents from Paradise; these bear emblems usually attributed to the Evangelists, viz., the Angel of St. Matthew, the winged Lion of St. Mark, and the winged Bull of St. Luke; two others represent a Fox in a pulpit edifying a congregation of Geese, and a Huntsman with his huge horn encouraging the hounds in pursuit of a family of apes, one of which has fallen into their clutches, while the parent is endeavouring to escape with a young one at her back. The rest are of foliage."



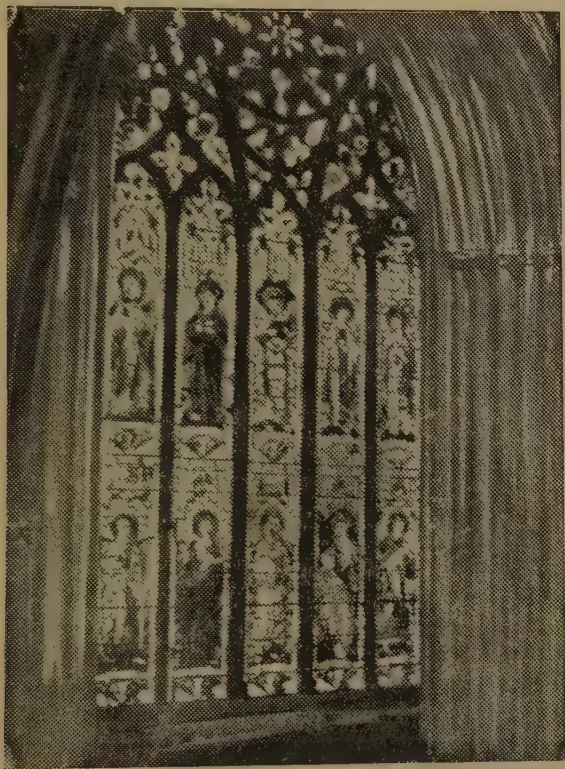
The character of these remains shows us clearly enough that the interior of the ancient Parish Church was not without its own sumptuous furnishings. The misereres are those of the choir seats, and are in character similar to those in the handsome choir of Whalley Church. In reading of them we are curious to inquire Had these sedilia the usual tabernacle work in intricately carven oak, and, if they had, what has become of it? It was a vandal-like proceeding to destroy it all, and to cart it away, so to speak, to the rubbish heap. It might fittingly have graced the new interior, together with the monuments and tombs and mural brasses, all ruthlessly destroyed.

Of the ancient monuments, we find brief descriptions in Abram's carefully-written history. We have already mentioned some. The Walmsley Monument must have been a sumptuous one. A small remnant of it, consisting of the arms of Walmsley impaled with those of Shuttleworth of Hacking, surmounted with the knightly helm and crest of the judge, is now fixed in the wall of the south vestry.

Pennant, in his "Tour from Downing to Alston Moor," written and published in 1773, mentions the monuments then existing in the Osbaldeston Chapel at the east end of the north aisle. He notes: "Against the wall are two brasses, one with the bald head of an old man with a great beard, his body armed, inscribed:—'Here lieth the body of Sir Edward Osbaldeston, a charitable, courteous, and valiant knight, qui obiit A.D., 1636, Aet. 63.' The epitaph is concise, but contains a character complete with all the requisites of chivalry in its period of utmost purity. The other brass is in memory of another Osbaldeston, which acquaints us with nothing further than that he died in 1689, aged 38."

A local chronicler, says Abram, finds that a gravestone placed in 1521 near the altar had upon it the sentiment:—"Our fathers find their graves in our shorte memories; and sadly tell us howe we shall be buryed in our survivors. Lett me be found in the regystre of heaven, not in the recorde of man. A.D. MDXXI. Dom. J. Catherall." The prefix "Dom." would lead us to infer that the person interred was a prominent member of the Benedictine Order, whose principal priory is now, we believe, at Ampleforth, on the fringe of the North Yorkshire moors.

Abram found some broken tablets and a modern brass, lying amongst lumber, but their inscriptions were not in any way remarkable, and need not be mentioned here. He also records the fact that the old communion plate of the Church was inscribed:—"Ex dono Thom. Smith, 1630," and "Ex dono Edward, et Roberti Bolton, dat Ecclesiae Blackborne, A.D. 1653."



THE EAST WINDOW AS RENOVATED.

The interior of the Church has recently been renovated and beautified throughout. The most notable change and improvement has been effected in the great east window, which was formerly one mass of primary polychromic colouring, but has now been toned down and made to look less garish and more artistic. Our illustration is from the pages of the *Weekly Telegraph* of January 13th. There has been a change of



design in the upper central light, in which the figure of Christ, as the Light of the World, has been substituted for Christ with the burning heart, the latter symbol favouring a cult, that of the Sacred Heart, which is unknown in the Church of England.

On either side of the paths leading from the two separate entrance gates in Church Street to the main door in the tower of the Parish Church are a number of carven stones built as rough fence or wall work, which give us a good insight into the architectural style of the fabric which was removed to make way for the present building. These stones are portions of the frames and traceried lights of windows, battlements, doorways, etc. They witness, amongst other things, to the dilapidation of the old church, and to the mixed character of the restorations that had been effected in it before it was finally taken down. The battlements of the old Jacobean building seem to have been a kind of churchwarden renaissance, a low balustrading, in fact, of a rude classic design of bulging short pillars with flat capitals supporting a cornice. We cannot conceive anything more incongruous, and there is little wonder in a time when revived knowledge of Gothic architecture was making itself felt, that the authorities should desire to replace a worn-out and patch-work structure by a building making some pretensions to purity of style and to architectural dignity. This desire for something better does not, of course, excuse the scant regard shown to ancient monuments in the interior, and their entire destruction and removal.

Many Blackburnians regret the taking down of the tower of the old Church, but it appears to have been in a ruinous condition. The steps to the top were very risky to negotiate,—“perilous” is the word we have heard used—and only agile people cared to mount them. Three youths of that period, however, showed themselves equal to the task, for they cultivated a flower garden on the top, and inside the square formed by the age-worn battlements, they grew primroses, polyanthuses, crocuses, and other flowers in season. These youths also formed an amateur corps of bell ringers, for in these days the curfew bell was rung regularly every evening, and they rung it. Their names were Daniel Woolfall, J. W. Walsh, and Richard Porter. Porter and Woolfall on one occasion went up to ring the bell, when by some means or another Porter got entangled in the

bell rope and was dragged up to the ceiling, breaking his leg at the thigh in the untoward accident. Porter is now the borough engineer of Wakefield, and the two other ardent students of campanology are well-known Blackburn citizens. In addition to the curfew bell daily, the two treble bells were at this time rung for about a quarter of an hour at one o'clock every Sunday.

When the Foundation Stone of the new Church was laid, a Plate was deposited in the stone, which bore the following inscription:—

D . . O . . M .  
 ET.  
 X P Ω . . AKPOΓΩNIAIΩ  
 ECCLESIA . DE . BLACKBURN.  
 SENIO . RVITVRA.  
 IACTA . SVNT . FVNDAMENTA .  
 HVIVS . BASILICAE .  
 II . DIE . MENSIS . SEPTEMBRIS .  
 A . S . MDCCCKK .  
 REGNI . GEO . IV . MAG . BRIT . REGIS . I .  
 T . D . WHITAKER . L.L.D . VICARIO .  
 AEDITVIS .  
 W . TOWNLEY . I . HOVLKER . R . WOOLFALL . T . ANDERTON .  
 CVRAM . AGENTIBVS .  
 W . TOWNLEY . I . FLEMING . D . ROBINSON  
 I . HOVLKER . I . EMMETT .  
 ARCHITECTO . IO . PALMER .  
 Q . F . F . S .

[The typography of above is a fac-simile of that in the Pamphlet previously referred to.]



CHAPTER VIII.

A Catena of Dates.



## CHAPTER VIII.

### A Catena of Dates.

*The Inn of the Lord.—The “Valor” of Pope Nicholas.—The Chantry School.—The Rector and Right of Patronage.—The Grammar School.—A Neglectful Clergy.—Affiliated Churches.—The First Sunday School.—The New Church and the Acts of Parliament.—The Higher Grade Schools.*

A certain tale do they unfold,  
A string of facts from first to last,  
Connecting feelings new and old,—  
The present with the dreamy past.  
MOULTRIE.

We will now place in chronological order some of the more important facts connected with the History of the Parish, and which will enable the reader to see at a glance the process of evolution which our most interesting local fabric has undergone.

A.D.

975.—The Parish Church described as the Inn of the Lord. It, and the abode of the parson, mentioned as the only buildings in the town of any note.

1080-6.—Mentioned in Domesday as being endowed with two caracates of land in the parish and two in Whalley parish, free of all customs.

1160.—Henry de Blackburn, Rector.

Henry de Lascy the superior lord granted to Henry, Clerk of Blackburn, the Church at Blackburn, with all its completeness, together with the Chapel of Walton, “with all its liberty in land and water, wood



and plain," likewise a benefice in the Church of Whalley and in the chapels of that Church. Peche, Bishop of Coventry, confirmed the presentation, so that apparently at this time Blackburn was in the See of the Diocesan of the city of the three spires and of the Legend of Peeping Tom.

- 1230.—John de Lascy, Constable of Chester, gave the moiety of the Church of Blackburn, with Walton Chapel and their appurtenances, to the abbot and monks of Stanlawe "in pure and perpetual alms."
- 1238.—The above gift confirmed by Charter, which also bestowed on the same brotherhood "that other moiety of the Church of Blackburn which Roger, son of Adam, son of Henry de Blackburn, held."
- 1251.—The above gift confirmed by Charter by Edmund, son of John de Lascy.
- 1259.—The grant sanctioned by Charter by the Bishop of Coventry and Lichfield. From this time the Parish Church and its dependent chapels remained in the hands of the Cistercian fraternity of Stanlawe—Whalley, until the suppression of the later monastery in 1537.
- 1288-92.—The Church with chapel is returned in the "Valor" of Pope Nicholas as worth £38 6s. 8d.
- 1478.—The receipt for the Church is entered as £89 16s. 9d. in the "Compotus" of Whalley Abbey.
- 1514.—Chantry School founded in Blackburn by Thomas Stanley, second Earl of Derby.
- 1521.—The Whalley receipt is entered as, with "chapels," of the value of £133 1s. 0d.
- 1534.—In the "Valor Ecclesiasticus" the rectory is returned as worth £74 6s. 8d.
- 1538.—The value of Blackburn Rectory, after the suppression of Whalley Monastery, was returned as £99 2s. 11d., and the pension of the Vicar paid out of this sum as £26 8s. 6d.
- 1547.—The Rectory and Right of Patronage conveyed to the See of Canterbury by a deed of exchange between Edward VI. and Thomas Cranmer, archbishop. Thenceforth the rectory glebe of 500 acres was farmed on leases from the Primates.

- 1547.—Chantry School dissolved, and endowment devoted to the use of the Grammar School. Fishwick records that at this time the number of clergy in Blackburn, including the chantry priests, was fourteen, a considerable establishment.
- 1558.—Haudley Hall, now Audley, the Rectory and Parsonage, valued at £300 in the will of Sir Thomas Talbot, the then occupant. At this time there was a "waste" at Mellor, and a "marsh" at Blakeley (now Blakey) Moor.
- 1564.—In this year complaints were made to the Archbishop of York that in all the livings in Whalley and Blackburn the clergy were neglecting their duty, and very seldom preached to their flocks. In consequence the Bishop made a visitation in 1568.
- 1568.—Detailed entries in Registers occur from this date.
- 1569.—An attempt made to assert royal rights in the manor, as well over the rectorial as the temporal moieties. At this time there was a "digging for coals in Blackburn Moor." Raine records that the Queen, Elizabeth, did not win her action, but was "foiled in her rapacity."
- 1594.—William ffarington paid at Lambeth Palace a sum of £79 11s. 6d. for rent for the rectory of Blackburn, of which apparently he was then lay rector.
- 1608.—Parish Registers in English from this date. Before this the entries were in Latin.
- 1616.—Sir William Fleetwood, Knt., lessee of Blackburn Rectory lands. In the same year before a King's Commission of Survey it was proved that the following churches and chapels belonged "to the Mother Church of Blackburn, viz.:—Law Church, Samlesbury Church, Harwood Church, Langho Chapell, Darwen Chapell, Tockholes Chapell, and Balderstone Chapell."
- 1618.—231 acres of waste and common land allotted to the Rectory estate, which now comprised 731 customary or about 1,359 statute acres.
- 1642.—The monument of Sir Thomas Walmsley demolished by Puritan soldiers.
- 1646.—The Presbytery established in Lancashire.
- 1649.—The Commission appointed under the Commonwealth

Parliament reported on the mill and glebe lands of the rectory, and found "nearly half the houses in the said town did belong to the late Archbishop of Canterbury in right of his said Bishopric."

- 1649.—In this year a report was made to the plundered ministers committee that there were 4,000 communicants in Blackburn.
- 1650.—£50 ordered from the "impropriate rectory of Pulton-in-the-field," and out of the tithes of Melling "for the maintenance of a weekly lecture" in the church. The services had evidently been curtailed or stopped in the time of the Commonwealth. Blackburn Church must have been regarded as an important centre of religious teaching when it could draw revenues from places so distant as Melling and Poulton.
- 1650.—Blackburn declared by the Jurors under a Commission of the Great Seal to contain without itself nineteen townships, viz., Nether Darwen, Over Darwen, Livesey-cum-Tockholes, Pleasington, Wifton, Samlesbury, Osbaldeston, Balderstone, Walton-le-Dale, Cuerdale, Mellor-cum-Eccleshill, Wilpshire-cum-Dinckley, Clayton-in-le-Dale, Billington, Harwood Magna, Harwood Parva, Rishton, and Salisbury. There were then in the parish seven chapels, Law, Samlesbury, Langho, Tockholes, Over Darwen, Balderstone, and Harwood.
- 1659.—Presbytery suspended.
- 1662.—Archbishop Juxon gave a sum of £70 per annum out of the issues of the Rectory for the increase of the benefice of Blackburn.
- 1663.—A terrier made this year reported that the vicarage of Blackburn possessed one large ancient house, consisting of eight bays of building; two barns, one consisting of four large bays, and the other of four little bays, besides other land and cottagers' houses.
- 1676.—Lease of the Rectory Glebe to Cordelia Fleetwood for £209 2s. 2d.
- 1678.—Sancroft's benefaction improving the living of Blackburn and the chapelries attached.
- 1680.—New vicarage built on site of the old manse in the churchyard on the south side of the church, "a very

goodly, strong, and sufficient fabric of very durable stone, well-built, of a capacity very competent to the said vicarage."

- 1684.—At this time Easter dues were "commonly one year with another £25 or £26. Pigs, geese, etc.," made up the amounts.
- 1706.—Archbishop Tenison's benefaction of £14 per annum to the "poor curates" of the "seven chapels."
- 1717.—The right of choosing the parish clerk adjudged to Alexander Osbaldeston according to ancient custom, anno 1662. The vicar names the curates of all the chapels.
- 1721.—Thomas Bellasys sold the Manor of Blackburn to William Baldwin, Henry Fielden, and William Sudell for the sum of £8,650. This was originally a portion of the endowment of the Parish Church.
- 1758.—Joseph Fielden, one of the farmers of the Rectory of Blackburn.
- 1771.—Vicar Wollin gave a sum of £10, the interest to be expended in books for the use of the poor of this parish. In connection with this bequest, the question may not be inopportune, Is it yet in existence?
- 1780.—John Wesley visited Blackburn.
- 1786.—First Sunday School established.
- 1796.—The value of the Vicarage returned as £275 4s. 10d. net, and "the duty so great as to require an assistant."
- 1797.—Building leases first issued on vicarage lands.
- 1819.—Special Act of Parliament obtained for building new church.
- 1820.—Laying the foundation stone of the new church.
- 1822.—Schools in Bottomgate erected by Dr. Whittaker.
- 1824.—A second Act of Parliament obtained giving trustees power to raise a further sum of £18,000 by means of a rate.
- 1826.—Consecration of the Church by the Bishop of Chester.
- 1827.—A third rate levied to obtain the cost of lighting and warming the church.
- 1831.—Roof of the church destroyed by fire, and repaired at a cost of £2,500.

- 1853.—Ecclesiastical commissioners assume control of the rectorial estates known as the Audley and Brookhouse estates.
- 1870.—Erection of the Higher Grade Schools.
- 1875.—The church interior wholly renovated and re-seated; and new organ presented by Sir William Coddington, Bart., M.P. (then Mr. W. Coddington), at a cost of £2,500. The organ was built by the well-known firm of Cavaillé-Coll, of Paris.
- 1887.—The living stated to be of the annual value of £1,250.
- 1887.—In this year the Parish Church received its first Bishop Vicar in the person of the Right Rev. Francis Alexander Randal Cramer-Roberts, D.D., formerly Bishop of Nassau, Bahamas, W.I.
- 1895.—Erection of the new Infant School from designs by Messrs. Stones and Gradwell.
- 1901.—The Right Rev. Samuel Thornton, D.D., formerly Bishop of Ballarat, Victoria, appointed Vicar in place of Bishop Cramer-Roberts, deceased. Organ reopened after renovation. Memorial tablet to Bishop Cramer-Roberts unveiled by Rev. H. S. N. Lenny.
- 1902.—Introduction of the electric light.
- 1905.—Cleaning and renovation of the Church throughout.



CHAPTER IX.

Blackburn Parish Church School.





## CHAPTER IX.

# Blackburn Parish Church School.

*Church of England's Devotion to Education—Foundation Stone of Present Schools—The Present Teachers—The Elementary Become Higher Grade Schools—Progress of the Schools—Athletics—Reflections.*

The true education, surely, is that which assumes that every boy and every man has need to conquer his selfish nature, to rise out of it, to acquire the true humanity—REV. F. D. MAURICE.

These are days in which the virtues of modesty and humility are not highly estimated, and as the Church of England has always been a bad advertiser, it has not obtained the credit for the work that it has done in the cause of education which is undoubtedly its due. Its devotion did not begin yesterday, when taxes and rates provided by the State and local authorities provided the munitions of the war with ignorance, but centuries ago, when private individuals and the clergy themselves superintended and found the money for the schools which were actually at work in almost every parish in the land. Now education has become a fashion: it is State-aided, it is patronised by everybody, and factions which in past times did nothing to promote it are now posing as its only friends, and the truest interpreters of what the word covers. The main thing visible to the impartial observer is that the present contentions and controversies are injuring the thing itself, and may, probably will, take out of it that authoritative element of Christian morality which is the very soul of it, and the only real justification for its national enforcement on every child in the land.

Having these views, we have given as much space as possible to the history of the subject in relation to religion in this community from the earliest times. To show that it is still the subject of care and anxiety to the present congregation of the Parish Church, headed by the clergy, we have requested Mr. Nicholas Taylor to furnish us with particulars of the history, work, and curricula of the present day schools, and the facts which follow on this brief introduction are mainly, if not entirely, from his pen.

The foundation stone of the schools was laid in 1870 by the Right Rev. James Fraser, D.D., Bishop of Manchester, the architect being Mr. Frederick Robinson, of Derby, brother of Coroner Robinson; and the contractor Mr. Edward Lewis, father to the present Lewis Brothers, contractors.

The Sunday school, previously held at Bolton Road Station, was transferred to the new buildings in the summer of 1871, and an Elementary Day School was opened in September following. The first Managers of the Day School were the Rev. Canon Birch, M.A., Vicar; the Rev. H. G. Youard, Curate (afterwards Vicar of St. Peter's, Blackburn); Mr. John Bolton, Registrar of the County Court; and Mr. Thomas Lewis, cotton manufacturer. Strange to say, there was no Elementary Day School in connection with the Mother Church of Blackburn before the opening of this one, in 1871; indeed, no public Day School of any kind except the Grammar School, which had always been a Church Foundation.

In 1871 the School was organised in three departments, with separate head teachers for boys, girls, and infants. The first head teachers were Mr. Nicholas Taylor (Cheltenham Training College), Miss Martha Coupe (Whitelands), and Miss Jane Holland (Ripon). They are all living at the present date.

Mr. Taylor, after nearly twenty-three years' service at the Parish Church School, became Clerk to the Blackburn School Board, and, later, Secretary to Blackburn Education Committee. He has always kept up his connection with the Parish Church, and is now the senior parishioners' warden. He was succeeded as schoolmaster by Mr. William Colley in May, 1894. Mr. Colley remained but a short time in Blackburn. Difficulties arose between him and the Managers, and he was superseded in

March, 1896, by the present headmaster, Mr. H. W. Boddy, B.Sc., of St. Mark's Training College.

Miss Coupe (Girls' Department) remained at the School until March, 1877, when she left to become mistress of Clay Cross Ironworks School in Derbyshire. She was afterwards married to John, the eldest son of the late Mr. Charles Haworth, a well-known artist, of Blackburn, and is at present headmistress of Pleasington Council School. The second headmistress was Miss S. E. Moxon (Edinburgh). She held the post 10 years, until her marriage in 1887, and was succeeded at Easter of that year by Miss Catherine Coupe (Whitelands), the present headmistress. Miss C. Coupe is a sister of the first headmistress.

The changes in the Infant Department have been more frequent. The first mistress became the wife of the master and left the School in 1874. She was succeeded by Miss Margaret Holme, who remained about two years. When she left the Managers offered the appointment again to the first headmistress (now Mrs. Taylor), who took charge of the school for about a year, until March, 1877, when she finally left and was succeeded by Miss Jane Danson (Warrington), who held the post for nine years, until February, 1886, when she left to be married, and Miss Julia Malkin (Warrington), previously headmistress of St. Thomas's Infant School, Blackburn, was appointed in her place. Miss Malkin remained for over 14 years, until December, 1900. After the resignation of Miss Malkin, the Girls' and Infants' Departments were amalgamated; but they are again at the present time worked as separate departments, the infants being under Miss Bertha Briggs (Derby Training College).

When the School opened, in 1871, there were only 22 boys, 15 girls, and 26 infants; but the numbers rapidly increased, and the need for the School was soon proved.

The most important event in the history of the School was the change from ordinary elementary to higher grade, which took place in February, 1885. The old system was swept away, and a new beginning made. In place of the old Managers, a strong committee of representative Managers from different parishes was formed, with the Venerable Archdeacon Birch, Chairman, and the Rev. T. A. Schönberg, M.A., Secretary.

Under the old arrangement the fees were 4d., 3d., and 2d. per week, and the curriculum included Reading, Writing, Arithmetic, Geography, Grammar, Singing, Elementary Drawing, and Needlework. On February 23rd, 1885, the School re-opened as a Higher Grade School, with an enlarged curriculum and increased staff of teachers. Latin, French, Mathematics, and Elementary Science were now taken in the Boys' School, and Domestic Economy, Cookery, and French in the Girls' School. The religious instruction has always been in accordance with the principles of the Church of England, but the school is open to all denominations. Prior to the opening of the Public Higher Grade School, in 1889, about one-third of the scholars were the children of Nonconformists.

The fees in the Boys' and Girls' Departments were 9d. per week, afterwards reduced to 6d. per week, when it was decided to accept Fee Grant under the Elementary Education Act, 1891.

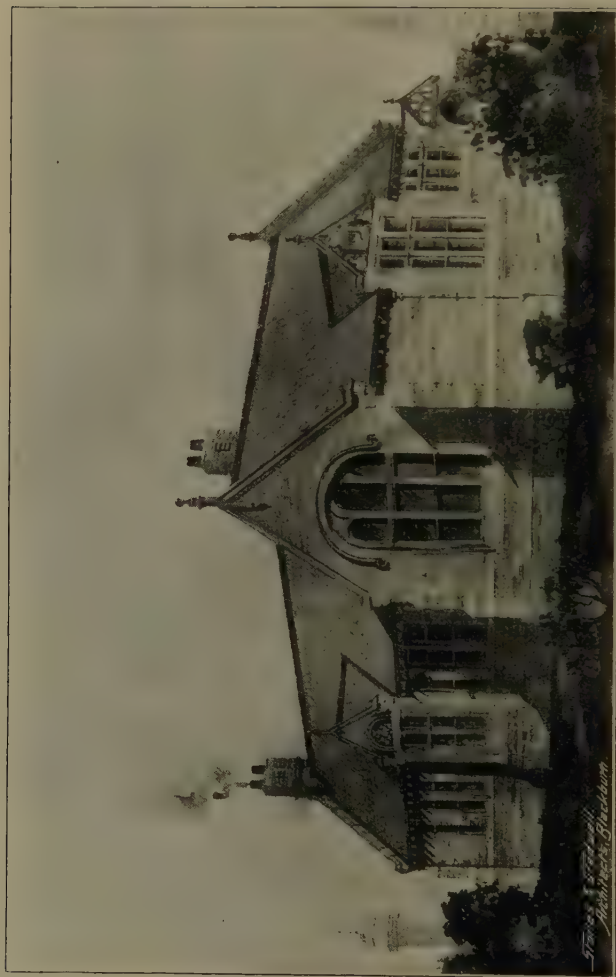
The policy of putting the Schools on a Higher Grade basis was attended with most satisfactory results. The numbers rapidly increased, particularly in the boys' department, so much so that by 1894, when Mr. Taylor left, there were over 300 boys in attendance in classes above Standard II.; of these 50 or 60 were Ex-Standard scholars.

Many of the old pupils are holding good positions in the town and district, and quite a considerable number have become medical men, lawyers, clergymen, or teachers. The Schools are in a very flourishing condition at the present time.

An important extension to the schools was commenced in Holy Week, 1895. For some considerable time the schools had shown signs of healthy development, and further extension was found to be absolutely necessary, and new schools were built at the lower end of the playground and abutting on Dandy Walk, from designs furnished by Messrs. Stones and Gradwell. The new buildings included a schoolroom for mixed classes of 120 juniors, and a schoolroom for 99 infants. A capital feature is a covered exercise ground, connected with the playground, and the heating and ventilation of the buildings are perfect. The total cost was £3,500, on which there was originally a debt of £2,500, but which was liquidated by a sale of work held in November, 1898. Since the advent of Bishop Thornton the schools seem to have entered upon a new lease of life, and are now in a remarkably flourishing condition.







THE NEW INFANT SCHOOL.

The headmaster of the school is Mr. Boddy, and the headmistress, Miss Coupe. Eight boys hold free scholarships in the school, on the recommendation of the headmasters of other schools in the town; and six boys from the choir also hold free scholarships, so that the ancient traditions of the Chantry may be said to be not wholly set aside. Every encouragement is given to athletics, and the scholars have won renown both in the cricket and football field, and in swimming. In 1897 the football team won the "Harry Boyle Challenge Cup," open to competition by all the schools of the town. It has been the aim of the managers to render the schools efficient in every way, and to provide such an education, based on sound religious instruction, as will enable the scholars to fit themselves for honourable and responsible positions in life.

The Sunday school may be said to supplement and complete the work of the day school. In this there are departments for men and boys, women and girls, and a junior department for boys and girls. All the departments are in a flourishing condition, the men's and women's, as we have seen, especially so.

Education does not suffer in these days from want of interest. Everybody now is an educator, and in many cases the least educated and those who least understand what education is, are the most boisterous and valiant advocates of what they think to be its claims. The cost comes out of the common purse, and the drain becomes more and more depleting. The parental factor in the process counts for less and less: the schoolmaster for more and more. The home becomes necessarily less influential in the formation of character. The child is dedicated to the common stock; his homage is to the fatherland; his aspirations are to be trained to the building up of the commonwealth: he is to cost nobody anything, but everybody is to pay; and great is the multitude of the teachers, and still greater the swarm of political knight errants determined to do battle for the right pabulum for the infant brain. Indeed, the solicitude for all kinds and ages of children is nowadays phenomenal, and the only regret one has is that it is artificial and unnatural, and that one cannot admit that for infant salvation in an educational sense it is at all necessary that every adult person should contract a sort of delirious fever which has the oddest effect on the adult brain.

Perhaps a carefully-written history of every Parish Church in the land would do good if it showed and brought home to men's minds the fact, that in all history the Church and education have really been most intimately allied: that, indeed, education in the scholastic sense has never until the last centuries been allied with any other body or corporation in any great way except the Church. The ability of ancient and modern schoolmasters in Church schools, great and small, in times past and present has been so conspicuous, and their work and its aims so apparent, that a versicle in their honour might be added to the *Te Deum*, and it might be said or sung of them: "The noble army of Teachers, praise Thee." The greater and lesser schools of the Church are, all over the world, so plenteously scattered indeed that, like all great and necessary yet common things, they have never been sufficiently valued. Rarity of privilege would have made the sacrifices they connote more appreciated. Thoughtful persons will see this, and will be inclined to protest against a noisy and ignorant clamour which forgets these things, and which, never having itself made any sacrifices in a great cause, is the readier to asperse the motives and deny the efforts of thousands upon thousands of its fellow citizens who, before men awakened to their new responsibilities, had led the way and prepared the ground for the vast experiments in human culture that are going on around us in an atmosphere of exotic excitement to-day.

The Blackburn Parish Church schools do not stand alone. Schools are almost in every parish appenages of the churches. Their sole guardian up to late years was almost everywhere the parish parson. It may be attributed to him that he had a narrow motive, but this accusation would rob the most heroic sacrifices and services of their real intention and value. His motive was probably as pure as those of other men carrying on philanthropic work, and, as for narrowness, would probably be as broad and embracing as such culture as the times knew and would admit of. He or somebody acting with him were, anyhow, the pioneers of the thing and the cause, and it would be as wise or as silly to blame Columbus for having discovered America as to spite the parson for having discovered the school in the broad sense in which we now understand it.

It has been funny, too, to read about the Church being the enemy of the Bible in education, seeing that it was the first to translate it, to print it, and to put it into common use; seeing also that it reads more Bible in its services than any other Christian body. The Church, naturally, as a quite human corporation, is jealous of its own, and cannot see, no more than the private individual can see, that it is benefitted by acts of spoliation that make out its property may be transferred to that other corporation, bigger and more powerful, but not necessarily more sacro-sanct, the State. Probably Churchmen are less far-seeing than others, but many of them think that it is a bad beginning for a system which is to deal with the moral bent of the nation to begin its mission by a wholesale act of confiscation of the property of other people, and by outraging their dearest sentiments and nullifying their noblest efforts. Education is essentially a system of national development which should have its root in principles of fair play and real equity.

We will not prolong our parable, but it seems necessary, and, indeed, natural that these reflections should come in in reviewing the history of an institution which first gave us the Song School and Grammar School, then the Grammar School as a separate institution, to be followed as men's minds expanded by the National Schools and then the Higher Grade Schools, whose work we have been briefly reviewing. As men sow seed in the physical sphere, and indeed in a more abundant and miraculous way, for the physical seed but repeats its own nature and likeness, so has it been sown in the spiritual and intellectual sphere, but with products and developments that threaten to effloresce greatly in unlikeness, and may exclude the things essential to nature and character if we are to have men and women as England has known them in past ages, and it is not necessarily pessimistic to urge these things. All best educators, indeed, pray to be delivered from the stressful friends learning has found in the dawning days of the twentieth century, and would like to see in it some of the calm which it enjoyed in the days of Ken and Isaac Walton and similar choice spirits, who made no money, and did not value it so very much, were little inclined to politics, but were really, astonishing as it may seem, educated men :

Whose armour was their honest thought,  
And simple truth their only skill.



CHAPTER X.

On Some Ancient Documents  
and their Contents.





## CHAPTER X.

# On Some Ancient Documents and their Contents.

*The Valor Ecclesiasticus—The Quarrel between King and Pope—Samlesbury Recusants—Manners, Customs, Habits of the Past—The Commons and Waste Lands of the Rectory—What the Vicar Got—What the People Lost—Status of Sidesmen—The Vicarage—The Melancholy Interest of Parish Documents—The Methods of the Clerkly Mind.*

There shall never be one lost good! What was shall live as before;  
The evil is null—is naught—is silence implying sound;  
What was good shall be good, with, for evil, so much good more;  
On the earth the broken arcs; in the heavens a perfect round.

—BROWNING.

The really ancient reliable documents concerning Blackburnshire and Blackburn, which was the capital town therefor, begin with the scanty entries in Domesday Book and the notes of John Lyndelay. Blackburnshire is one of the six shires or wapentakes into which Lancashire was divided. Its importance and extent, as well as its name, demonstrate the position which Blackburn held in ancient times. Even Proud Preston could not claim a shire or wapentake all to itself. Domesday Book gives a very incomplete account of Lancashire, for in this county the survey was very difficult. It is not so incomplete as the survey in North-Eastern England, where the whole county of Durham is omitted from the purview of the commission. After the Whalley Crosses, the most certain evidence of early Christianity in these parts we have, hardly documental but indeed monumental, is in the find of ancient coins in

Cuerdale, which took place in 1840. From these we may be assured that Christianity flourished in Blackburn wapentake in the ninth century. Many of them bore the effigy of St. Eadmund and of Alfred, and many of them were minted by Archbishops of Canterbury then in possession of the primatial see. They bear out what is of strict history in the writing of John Lyndelay. Later documents show that Blackburn, which had the status early on of a rectory, became in time an appanage of Stanlawe Abbey in Cheshire. The glebe lands here were bestowed upon the abbot and monks of the Cheshire abbey by one of the De Lascy's, and, after the foundation was removed to Whalley, remained in their possession, and, indeed, they became ultimately the largest owners of lands and tenements in Blackburn parish and in the whole district. Incidentally an inquisition held in the fourth year of Edward II. shows Blackburn to have been a not inconsiderable place, as the tolls taken here, lumped with those of Clitheroe and Bolland, realised the then considerable sum of £4 13s. 4d. The *Valor Ecclesiasticus* of Henry VIII., the survey by which the King diverted to his own use the Tenth of Tenths, that is the tithe of the tithes, which had hitherto found its way to Rome, speaks of the Deanery of Blackburn, and shows that the Blackburn Rectory was then worth in rents of glebe lands £10 per annum; in tithes of grain and hay, £44; in tithes of lambs with wool per annum, £4; in oblations with other small tithes with Easter roll, £16 6s. 8d. These values show Blackburn then to have been a richer ecclesiastical possession than either the Rochdale or Eccles rectories. Out of this money there was paid in fees to Ralph Lynney, receiver of the rectory, the sum of 100s. per annum. In the same return the vicarage of Blackburn in the hands of Henry Salley, monk, was worth £10 13s. 4d., a pension from the Abbot of Whalley. From this amount there went 8s. 10d. yearly to the Bishop of Chester; to the Archdeacon of Chester "for sinodals and procurations," 23s., there remaining clear with other charges £8 1s., the tithe of the tithe being 16s. 2d. There were two priests of the Blackburn chantry at this time, one receiving (Thomas Burgess) 66s. 8d., the other (William Rishton) 66s. 8d., the papal tithe on these amounts being 6s. 8d. in each case. We see from these entries in what a strictly commercial relationship the various ecclesiastical foun-

dations and personages stood to each other, and the minute and interesting connection between unlikely places and places far distant from each other, and how the papal system was a real overseership, and, indeed, ownership. We see, also, with what minuteness the accounts were kept, though in these days there were no chartered accountants, and we can imagine the exchequer system in Rome which had to deal with those matters throughout Western Europe and wherever the Church had jurisdiction. The transfer from Rome to the King was made in 1536. The Vicar of Blackburn at this time fell under the royal displeasure. In a letter of instruction, Thomas Cromwell, the King's Secretary, exhorts the Earl of Sussex, "whereas you have sent unto us the copy of the lettre written from our cousin of Norfolk to the Lord Darcy, after his departure, which you found in the vicar of Blackburn's chamber . . . we desire and pray you, as well by the strict examination of the said vicar, as by all other means that you can possibly devise, strongly to ensearch how the said copy was conveyed thither, who was the messenger, who was of counsel, and how many letters and writings of that sort or any other were in that time conveyed in to these parties, to whom, from whom, and of what effect, for in the earnest following of this matter you may do unto us as high and acceptable service as can be devised." The vicar had been concerned in the rebellion known as the Pilgrimage of Grace, and the letter and other writings showed that there had been "great intelligence amongst such persons as were of that naughty inclination, entente, and conspiracye." A Whalley monk, the Henry Salley already mentioned, being at that time Vicar, he would naturally act as desired by his patron, the abbot, Paslew, who was subsequently condemned to death for his participation in the alleged conspiracy. At this time and for many years afterwards Blackburnshire was agitated by news of conspiracies, excursions, and alarms of civic revolt and foreign invasion in the interests of the papal dominancy, but these were lessened or foiled in their effects by the vigour shown mainly by the then local authorities, who were the squires and landed proprietors of the district. This much is clear, that the destruction of the larger monasteries had much to do in upsetting the parochial system, so intricately had they become linked in interest and service.

It has already been pointed out how heavily the hand of the virgin Queen fell on all persons who dissented from her authority in matters of Church and State, and who favoured the pretensions of the Pope of Rome. Recusants—that is people who preferred the Roman obedience to the order of the established religion—were, as we have shown, not numerous in Blackburn town itself, but made up for their lack of numbers or resistance here by their action and following in the near neighbourhood. Samlesbury and Samlesbury Hall seem to have been favoured resorts of those who preferred stability rather than what they thought to be change and innovation in matters of belief. Ultimately the lord of Samlesbury, Sir John Southworth, Knt., became widely known as one who favoured and succoured recusants and alien priests, and was charged in 1568 “for not repairing to Church, nor receiving the sacrament, and for speaking against the Book of Common Prayer, when he made a form of submission to the ruling powers, ‘humbly and unfeignedly’ submitting himself to the Queen, and promising from henceforth to behave himself as becometh ‘a good, humble and obedient subject.’” The main part of his submission, however, consisted in the promise that he would not “assist, maintain, relieve, or comfort any person living out of this realm, being known to be an offender against the said laws and orders now established for godly religion as aforesaid.” The Confession does not seem to have been sincere, for afterwards we find Sir John and his family contumacious, and in 1581 he was committed to prison in the new Fleet, Manchester. He was ultimately liberated, and died in 1595, not without being a subject of much worry and anxiety to the Lords in Council who frequently had his case before them, and were much perturbed by his many and tantalising vagaries. He acted as though he held established authority in little respect.

Samlesbury being a principal residence in the then unbroken Blackburn parish, may well come in for this incidental reference. In the time of Elizabeth mass was daily said there, and numbers, doubtless many from Blackburn, resorted thither. At a search made by a Justice of the Peace in November, 1592, no fewer than forty people were found to be then dwelling in Samlesbury Hall, certainly not all of them members of the family or retainers and servants. As well as recusancy, witchcraft flourished at Samlesbury at this time, or what was



supposed to be such was taken very seriously by the authorities, and there were abominable persecutions of old and young women. It was a time of great credulity, fear, and superstition, which happily soon came to an end in the light of the newer day for which the printing-press was rapidly preparing the dawn. The belief in witchcraft was, in some cases, sought to be dissipated by prayer, which was certainly a better mode than that of seeking to cure deep-rooted religious prejudices by penalty and punishment.

We who are living to-day are apt to look upon the Blackburn of the present as akin to the Blackburn of past ages, such is the enslaving power of environment and everyday usage. Only a determined projection of ourselves in thought and in imagination can give us any real sense of what the Blackburn of these past ages was like, and what were the manners and customs of its people, what their habits and their occupations. We learn only from musty documents that the rectors and vicars of the past were not only shepherds of their flocks, but that in some degree they followed them in their pursuits, then mainly agricultural. Thus in 1587 we find the vicar of the town offering and selling (the entry does not say in his own person) "two oxen," for which he received the sum of £5 6s. 8d. This was at the annual cattle fair, which was held on May 1st, and was attended by all the farmers, farm bailiffs, and gentry in the district round about. Imagine, if we can, the modern vicar sending his fat oxen to market and disposing of them in this fashion!

The extent and character of the Rectory glebe is fully set out in a document to which allusion has already been made, and which provided for the enclosure of the commons and waste lands of the parish as they existed in 1618. This document also shows the intimate relations existing between the rectory and the manor, and all the charterers and copyholders of the district, and the sub-tenants of the glebe lands. There were at that time about 680 acres of waste lands lying near unto Blackburn town. These were held as the ultimate possession of the Archbishop of Canterbury as representing the Church, and of Mr. Thomas Barton as lord of the temporal part of the manor. The document is given in the Appendix to this work, but it is only interesting to the modern student and resident as showing the general appearance of the district at a time when unenclosed



lands offered such an inducement to persons suffering from land hunger and desirous to become the pickers-up of unconsidered trifles. The wastes of Revidge Moor, Coal Pit Moor, and Whinney Edge Moor alone comprised over 225 acres, and were allotted to Thomas Barton, lord of the manor. To the Archbishop's share, as representing the Church, 231 acres were awarded, each acre being nearly double that of the statute acre. Both the lord of the manor and the archbishop are represented as being very well satisfied and contented with the result of the adjudication, as were, indeed, the sub-tenants and others having secondary interests in the arrangement. Blakey Moor was at this time a waste of three common or six statute acres, and this, as we have seen, in modern times ultimately became the most valuable site in a great community which has so burgeoned out as to make it the centre of the town, no longer desolate and a waste, but populous with the homes of Blackburn citizens and their places of business. In this partition the then vicar of Blackburn received "divers parcels of land, lying in several places on the said moors," and amounting in area to 23 acres, 1 rood, 13 poles, after the measure used in the township, which, as we have already shown, greatly exceeded the statute acreage. It was also provided by the arrangement that Sir William Fleetwood, as lessee of the rectory lands, should "give and pay yearly" in to the "vicar, churchwardens, and sidesmen, £5 of lawful money of England," to be paid yearly "at two feasts in the year." This £5 was to be distributed yearly at Michaelmas to the poor tenants of the glebe. A most notable fact in this settlement is that ten acres of waste adjoining to Blackburn town end were for ever to "lye, be, and continue open and not enclosed," to be employed and used for ever for the mustering and training of soldiers in these parts "when occasion shall require, and to and for the recreation of the people of the said town." The soldiers are no longer trained and mustered here, the land seems to have disappeared, and the permanent endowment seems to have manifested a strange impermanence, sharing the instability of all earthly possessions, even those which under modern conditions would have proved of such great benefit to our "poor little street-bred people," who exist under gross insanitary conditions, and whose children are without necessary places for recreation, sport, and play. In connection with this ancient document, it is not





**THE VICARAGE, BLACKBURN :**  
SHOWING THE CHURCH CLUB AT THE BACK.

without use to note even so early on "sidesmen" are regarded as having a legal status in Church matters, and the power to participate in legal ecclesiastical arrangements.

Ancient writings show that the vicarage formerly stood near the Church, where it would have a certain privacy, and a more certain ease and readiness of access to the Church itself. It is now situate in the throngest part of the town, in King Street, in the very midst of the busiest traffic and of the crowds of passers-by which enliven one of the town's most ancient and historic thoroughfares. It is a large and commodious structure, has features of interest, and is not without its conveniences, and its relations to local history. It is in great need of modern treatment, making it more suitable for its purposes, but it has been brought abreast of the sanitary needs of the time. Behind it is the club-house, which has been converted from stables and out-houses by the bishop as a centre of recreation and improvement for the working men of the parish. Our illustration shows both in their present state and aspect. The bishop-vicar has recently notified his intention to improve the vicarage in its interior arrangements at his own expense. Considerable gatherings for the promotion of Church work are regularly held in its spacious dining-room.

There is clear documentary evidence of there having been two distinct vicarages in connection with St. Mary's. These stood in the Churchyard, the first built in 1579, and the second in 1679. The first house must have been of considerable size, for it had eight bays, with two barns, the one of four large and the other of four little bays.

There are many ancient documents connected with the old Church, each relating in their own dry way a large number of transactions not of great interest to us in our day, but showing how the original estate of the Church was gradually dissipated, transferred, given and sold till but a moiety of it was at the disposal of the parish itself. In 1676, by an agreement between the archbishop and Cordelia Fleetwood, we see the importance and character of this ancient estate, for it comprised "houses, buildings, lands, tenements, glebe lands, tythes of corn and hay, and odd possessions known as 'oblations, obventions, privy tythes,' profits, commodities, advantages, emoluments, and appurtenances" (for so ran the jargon of the scribes). But this document is extraordinary as showing the spirit and temper of

the times, for even the disposal of spiritual things is mentioned in it, and one is quite offended to read of the taking and enjoying in a document dealing, or which should deal with temporals, of the allotment of "all and every the Church duties of marriages, christenings, and burials" "without any account to be made or given for the same." How the Church suffers at the present day by these strange traffickings in times past!

And the documents have in places their melancholy human interest. The history of the Sancroft trust shows how easy it is to frustrate unselfish designs and high intentions. The archbishop was in advance of his times. Like a second Gregory, he was born in an evil age. When he was advanced to the Primatial See he would not fail to see all around him the evidence of wasted means and of lost opportunities. Greed and civil strife had largely ruined a great ecclesiastical heritage. Seven chapels in Blackburn parish were out of use, and one (Balderstone) was in ruins. When curates ministered there there was no remuneration except such as might be provided by the charity of the people. The lessee seems to have exacted such rents as left the tenants miserably poor, and they had nothing to give away. The inter-farming of interests which everywhere went on had robbed four chapels of their dues in sacraments, marriages, and burials. Sancroft determined to put right the things that were wrong. He had arranged that the lessee should pay £70 a year in augmentation of the vicarage, but this sum it was sought to grind out of the tenants, who, thinking the exaction was the archbishop's, bitterly complained against him. Sancroft was an unworldly, sensitive prelate, and wrote lengthily—too lengthily in fact—against the good he had endeavoured to do being evil spoken of. The law suits were not commenced or threatened by him, as alleged, and to say so was to slander him. Eventually the archbishop endowed the neglected chapel-ries by deed of settlement with the vicar, Mr. Price, with a sum of one thousand marks, equal to £666 13s. 4d. This was finally effected in 1688, but, as the particulars do not necessarily now concern the modern vicarage of Blackburn, we have not given them at length. The archbishop, who in the management of his rectory, which was a portion of the endowment of his See, was so much misunderstood and so shamefully maligned, and who seems to have needlessly worried himself



under base accusations, was unfortunate in other things, in his loyalties as well as in his benevolent dispositions, and was eventually ejected from his See. He, with other bishops, declined to publish the Declaration of Indulgence to Roman Catholics issued by James II., and he was subsequently committed to the Tower. He was deprived of his primacy on the advent of William of Orange, because of his refusal to accept the deposition of his ungrateful monarch as a constitutional act. Surely he might have said with more bitterness than Wolsey :—

O, how wretched  
Is that poor man that hangs on princes' favours.

Those whom we consider great often have their worth in custody of another's honour, and therefore may be said to stand in slippery places. Great poets are less dependent on the whims of the mighty than great statesmen or great ecclesiastics.

Archbishop Tenison, probably moved by the example of Sancroft, also made a benefaction to the poor curates of the extended parish to the extent of £14 per year. This was handed over to the vicar, Mr. Price, for division amongst his assistants as he thought fit. This gift was made or confirmed, for the evidence is not quite clear, in 1706.

Strange vicissitude of fortune, the vicar of Blackburn was found in 1660 to be without any title to his living, and the King, by another document, in the shape of a petition, had to be memorialised to put him right in that respect. This was the vicar, Clayton, who successfully tided over the difficulties of Presbytery and Episcopacy apparently in as easy a fashion as the vicar of Bray, and for all that appears to have been a good, laborious, and conscientious cleric. Probably he thought it wise and Christian to be no participator in strife, and tried with a sane reason to do his duty along lines of least resistance.

The vicars appear from time to time to have had great difficulty in collecting the rents on their estate, especially from their smaller tenants. These regarded their gardens and cottages as of uncertain ownership, and new vicars especially were often defied when they sought to enter into possession. The vicarial properties seem to have been loosely held, and the accounts in connection with them badly kept. An Act of Parliament obtained by Vicar Starkie gave him and his succes-



sors more control over the estate, and what was more important, the power to dispose of portions of it in long leases for building and other purposes. This Act doubtless became inoperative in the personal sense of vicarial ownership on the Ecclesiastical Commissioners assuming possession of the Church estate in Blackburn, though, of course, several of the leases are still running.

Our ancient documents connected with the Church have yielded so much that is of human interest. Your ancient clerk, much after the manner of your modern one, was a somewhat long-winded and prosy character, great in his devotion to the search after extreme terminological exactitudes. He gathered the driest and most minute of memoranda, and, if he did not always print them, it was because he could not, for in great measure he antedated the general practice of printing, and had he been able to print and distribute at large what he generally wrote, he would probably have been laughed out of countenance, for the more the enlightened man sees of pure legalisms in connection especially with sacred things, the less he likes them. So we have picked and sorted amongst the hoard of Mr. Dryasdust, presenting only the essence of his writings, and such matters as seem to be of perennially human interest not only to the parochial but to the general mind. Though he tied fast there were others that loosed easily, and so it has ever been. Had all that he tied, reserved, and determined should be intact so remained, the Church in Blackburn would have yielded riches beyond count, and that is a reason why, perhaps, we may in some measure look on the dissipation of its wealth as being providential, and as being on sound economic grounds, at times, defensible. All the same it would seem not to be amiss if we could lay hands on some of it just now to make our Parish Church into what it ought to be—the modern cathedral of a populous city.

It remains to be said, and the truth should not be withheld in the face even of embittered controversies, we have come across no evidence—no single instance in our researches—wherein the State has conferred any benefaction on the Church. It has rather been the other way so far as State authority has been exercised, and this is putting the case very mildly. Authority or Power, secular power, has helped itself largely at

the Church's expense. It is true that an Act of Parliament enabled the parishioners to raise money by rate to build their new Church, but such an appeal would have been unnecessary had the Church been allowed to retain unabridged its original endowments.





CHAPTER XI.

Retrospect.



## CHAPTER XI.

# Retrospect.

*Ancient Absence of Roads—Lancashire Barren in Early Literature—Notable Names connected with St. Mary's in Ancient Days—Patronyms of Place—The Manorial Lands—The Manor and the Rectory—Embarrassing Petitions—Church Builders and their Aims—Much Fighting about Very Little—The Vandal Havoc and Art—Purpose and Lessons of Art—Lord Randolph Churchill's Ideals—Deserved Eulogiums.*

We look before and after,  
We long for what is not.

—SHELLEY.

Bishop Lightfoot spoke of the study of Church history as a cordial for low spirits, and so it is. In a sense, the study of the history of any ancient Parish Church seems a chronicle of endless if varying vicissitudes, of continual ups and downs. In another sense it seems one of continual victory over difficulties. Again and again religion seems to have been in peril. And what men would consider to have been its interests in the material and organic sense appear to have been in danger also. To look closely into these things is like watching a great ship struggling with the waves, buffeted by the winds, and fighting with elemental forces of destruction. But we see also manifested wonderful powers of resistance and resurrection, arising we know not how, and springing as it were from undiscoverable sources. As a recent writer in the *Spectator* has pointed out, the symbols of faith lose their significance, but the vital spirit remains to assert itself. Opinions change, forms, manners, modes, ceremonies, but the principle itself is eternal. There is everlasting instability of opinion, but eternal fixity of faith.



Parish Church annals are but a reflex of the annals of the time. Through Tudor and Puritan times—before that, before Norman and other aggressions,—the Parish Church seems to have weathered strange instability of opinion practically unharmed except in extrinsic things. The masses under Charles I. and the Commonwealth, seem to have been swayed to and fro by unaccountable influences and impulses, ready to fight either for the New Learning or the Old, for King or Parliament, for Presbytery or Mother Church, but in any case ready to fight. The one note of Lancashire life through the centuries that rings out distinct and clear seems to have been the note of strenuousness and combativeness. That is true of this parish as of others. "If battles were to be fought," says Fishwick, "the Lancashire lads were in the thick of them; if religious creeds had to be suppressed in their mistaken zeal, there again" have they been to the fore. Yet after all this contention and conflict the cardinal beliefs of Christianity remain the same, and the general reflection one is disposed to make on the character of the Lancashire man, rejoicing in the cognomen "lad," is that like his Scotch compeer, in matters theological he is and has always been a "bonnie fechter."

What have we learnt from the particulars given in the preceding pages of the history of our one institution which dates back to the past, the far-away past, and which seems to be but the one link we possess connecting the Blackburn of to-day as we know it with the Blackburn of the misty period when history first began to be made, not only hereabouts, but in all parts of England? The first thing that strikes us is the scantiness of the early records, and the isolation of the settlement. There is the tradition of Paulinus largely if not altogether unverified. There are the notes of John Lyndelay—not wholly reliable, and there is the slight mention in Domesday. That is all we know of Blackburn for more than one thousand years of the Christian era. But in Domesday the descriptions of great parts of Lancashire must not be accepted as complete. They are very incomplete, in fact, as though the land could not easily be traversed, was, indeed, in great part inaccessible. In the most ancient records we find mention of chases, woods, forests, mosses, and meres hereabouts; so the region was not settled as many other parts of England were, and the roads were few and far between, and villages and hamlets cut off from each other

by unusual obstacles. The ecclesiastics of Lancashire do not appear to have been scholars and students, like those of the neighbouring county of York, and for more than 500 years of the first propagation of Christianity in these parts, in the matter of literature all is sterile. Professor Tait assures us even the monastries developed no such literary activity as distinguished some of the "southern" houses. He might have said "northern," for really considerable schools of learning existed early on at Bishop Wearmouth, in Holy Island, at Whitby, and at York. At Whitby, Cedmon sang of *Paradise Lost*; at Bishop Wearmouth the Venerable Bede wrote his History and translated the Gospels; at York the school of Alcuin flourished, and from it scholars went into most parts of Europe. It is not our place here to account for these differences in religious development and civilisation, but the mere tyro in history cannot fail to note them. We must regret the discrepancy in the fulness of the beginnings of our local history, for imagination but poorly supplies this early void. We appear to have been settled much later than the eastern and northern portions of England, and fully Christianised much later still. Whalley and Salley monasteries date from a late period compared with Whitby and Tynemouth and numbers of others in eastern Northumbria. Names of local saints and traditions of them do not abound with us, as in those portions of England to which we are alluding. Cuthbert, Columba, Bede, Alcuin, Hilda, Elfleda, Aidan will readily occur to the memory as those of saintly men and women of even more than local fame. Indeed Durham and Northumberland count their local saints almost as freely as Cornwall or portions of Wales. A recent writer assures us that the valley of the Wyre affords us similar examples in the churches in that portion of the Fylde country. Perhaps something might be learned from a more extended survey than we are permitted, for we are to deal with Blackburn parish only.

We can account for the isolation of Blackburn, which gave it such a singular ecclesiastical independency in the early centuries and until comparatively recent times, by the fact that it was not traversed by any of the great roads leading north and south and east and west. These seem to have been on the one hand by Clitheroe, Whalley, Walton, and Preston, and on the other from Preston, *via* Wigan and Warrington, or by

Burnley, Bolton, and Manchester. Neighbouring communities were small, and inter-communication, except with near hamlets and villages, infrequent. In some respects this isolation was of benefit. The parish was little troubled in national dissensions: there was a local patriotism as close as that of a Scottish clan; but it knew nothing, except in a distant kind of way, of the Wars of the Roses, the Pilgrimage of Grace, the Tudor changes, and the Wars of the Commonwealth. In all these events it had an interest, nor was it unrepresented, but they merely reached it as the tides reach distant shores, and it was never the arena of direct conflict and strife except in a controversial and civil sense. It sent contingents to help to solve knotty questions as they arose by arguments more material perhaps than those used in the wordy controversies waged from time to time, but it was preserved from the direct clash of arms and sanguinary battle. Indeed the aloofness of Blackburn in this respect is more remarkable than its physical isolation, if we consider its historical importance and its size and influence as a community, and the religious interests of which it was the centre.

When we come to accredited history, the notable and noble names associated with the parish, the manor, and the ecclesiastical foundation strike us as remarkable in number. Some of these were benefactors of the Church, and some were malefactors, in the sense that they were prepared to filch from it that which others had freely given. By this time Blackburn must have become important as a religious settlement and as a civic community. The Normans had taken it out, so to speak, of unrecognisable history. The De Lascy, who had acquired the great domain of Pontefract, found his way here with his followers, and appropriated to himself, doubtless with the consent of his "sovereign lord," what we should now consider an immense territory, one of the chief towns in which was Blackburn. He took over the Church, and became in all things over-lord, as well as of things ecclesiastical as of the possessions of the original owners. These were days when Force was king, and when Norman arms were irresistible where Norman persuasions were without effect. He did not find Norman prestige altogether all-powerful in striking terror into the minds of aboriginal possessors: he had to fight for a good part of the loot which he made eventually his, for northern men and

Lancashire men especially were ever hard fighters. They were not to be induced to yield up their property and their liberties, rights, and customs, without question to new comers, innovators, and pretenders and their followers. De Lascy and his men having once overrun the country, established themselves in Clitheroe Castle. They became the dominant lords of the district and first-known patrons of the Church of St. Mary here. This they held until they ceased to be Lords of the Honour of Clitheroe, and Earls of Lincoln in 1310, through failure in heirs male. For nearly three hundred years, therefore, in most matters in which authority is concerned, Blackburn was feudal to Clitheroe, and Clitheroe was jealous of all its rights here. The lords there nursed that zeal in their own interests and security which is the case with all who have won their possessions by the sword. Let us note it to their credit, the De Lascy's appear to have been generous patrons of the churches and abbeys in their domains, and in this respect set an example which has had many generous copyists down even to the present day. The De Lascy's not only acted as patrons of the Church in Blackburn, but at times took care that it was also served in things clerical by members of their own families or family nominees. As we should say in modern times, they "nursed it," but not always unselfishly.

The De Blackburn family are next mentioned as lords of the manor, and patrons of the benefice. "De Blackburn" is not necessarily a synonym of nobility or even distinction, and we must not get it into our heads, because names were Normanised in these early times, that they necessarily connoted personages of noble birth. It was a time when men were known only by their Christian names, and the places where they resided were added to these to mark their individuality more distinctly. Ultimately Blackburn became a real patronym, as we have seen in the preface in the case of our American inquiry after pedigree. Lancashire has a usage all its own in this matter of substitutes for surnames. In doric communities it is not seldom that you hear persons spoken of as Richard of Ann's, or Thomas of Robert's, synonyms really of relationship, and we have two current Blackburn writers describing themselves as Tum o' Dick o' Bob's and Jack o' Ann's, and well known over a considerable area by these designations and pen-names. They humorously mark an interesting survival. The



Norman establishment of the surname has survived, for the mind naturally prefers simplicity and order in nomenclature as in other matters.

The de Blackburn family doubtless were considered in their day, when lowly men were mostly serfs and vassals, as the rightful owners of the sobriquet which denoted place, and they are definitely mentioned in records in that way. They took their designation from the place, as it had taken its name from the stream. They supplied several vicars in succession to the Church, as our chronological list will show. The historic line of holders of the benefice begins with this family so far as the records go. There were several branches of it in the district. One was settled at Wiswell, and seems to have maintained itself as a family of considerable importance down to 1336. Of this branch a Sir John de Blackburn, Knt., is mentioned in the *Coucher Book* of Whalley Abbey early in the 13th century, wherein his son, Sir Adam de Blackburn, Knt., also figures. Lack of heirs male marked the deletion of this branch, as well as that of the family of de Blackburn in Blackburn. From the Blackburn's the manor passed to the de Hulton's, who in the 14th century sold, by the person of Richard de Hulton, their moiety of the manor to a Robert de Radcliffe. There was more than one knight in this line, which was merged finally in the family of the Barton's, of Smithell, through the marriage of a daughter of Sir Ralph Radcliffe, Knt., with Ralph Barton, of Holme, some time about 1450. This family seems to have benefited by the partition of Church lands in the time of Henry VIII. It had many aristocratic connections, appears to have been very wealthy, and in addition to the ownership of the manor of Blackburn and Oswaldtwistle held lands in Rams-greave. In the time of the virgin Queen, Ralph Barton, of Grey's Inn, had estates in Blackburn, embracing half the manor, with fifty messuages, one hundred and twenty acres of land, fifty acres of meadow, two hundred acres of pasture, one hundred acres of moor and turbary, and 4s. 4d. rent. The latter item is peculiar, for his messuages alone, even at this time, must have brought him a far greater sum than this. Sir Thomas Barton, of Smithells, Knt., the last representative of his race, possessed Blackburn manor in 1613, and from him, through his daughter Grace, this passed to the noble house of Belasyse, of Newborough Abbey, in the County of York.

Thomas Belasyse, Lord Fauconberg, in his second marriage, took to wife at Hampton Court, November 18th, 1657, Mary, third daughter of Oliver Cromwell, but, there being no issue, the possessions of the family were transferred to another branch. In 1721 Thomas Belasyse disposed of his interest in Blackburn manor, as we have already seen, to William Baldwin, Henry Feilden, and William Sudell, and they and their heirs held and hold certain rectorial and manorial rights in the township and parish until the present day. The present lord of the manor is the owner of the Witton estate, James Hawley Gilbert Feilden, fourth son of the late General Feilden. Of those who would have preceded him in this dignity, Randle Francis Joseph, the first son, Cecil William Montague, the second, and Reginald St. Lawrence, all predeceased him, forming a melancholy passage in a family history so closely associated with Blackburn.

Such in brief are the records of the persons of the manor. They must necessarily be stated to make this History complete. They are inextricably woven up with the records of the rectory and the vicariate. Had it remained a rectory, that is, unshorn of any of its possessions, few bishoprics would have compared with it in opulence, for its glebe lands have become the sites of many mills and of streets of dwellings. What position the manor originally occupied may be best understood if we regard it as a corporation sole exercising a wide jurisdiction, first in the parish, then in the township which subsequently became the parish. One of its privileges was to annex waste lands or lands which nobody claimed, or became waste after they had been owned and occupied. It had also certain market rights and tolls, a certain jurisdiction over highways, quarries, etc. With the growth of corporate power it lost much of which it was formerly possessed, either by purchase or absorption, and it exercised after the last enclosure arrangements only a kind of quasi-civil authority but little trenching on the ecclesiastical sphere. As we see, it included some eminent names in its holders, and barons who owned lands beside which in point of acreage and extent modern estates look very poor and insignificant. The Norman barons and their immediate descendants had a great land hunger, which they were at much



pains to gratify so far as their mutual interests and individual selfishness would allow.

As in the case of the manor, so in that of the rectory and the vicarage. These have been held by and associated with many illustrious names. The first rectors were "lords of the vill." Gamaliel de Blackburn, we are assured by Abram, was rector and lord of the manor at the Conquest. His son, Gilbert, came after him, and there was a regular succession of that family in the benefice down to late on in the 12th century, if not into early in the 13th. After the de Blackburn's the Cistercian monks of the fraternity of Stanlawe-Whalley held in their hands the presentation of the living of Blackburn Parish Church and its dependent chapels. When Whalley Monastery was suppressed, in 1537, the benefice seems to have had for patron Roger de Meuland, Bishop of Coventry and Lichfield. It passed to him from the holders of the rectorial estate. History is a little confusing here, for the same accounts which acknowledge the patronage of Stanlawe-Whalley until 1537, state that the Bishop of Coventry became disposer of the benefice in 1277. We may clarify it a little by the suggestion that the bishop was connected with the fraternity much in the way that a bishop is visitor and trustee of similar institutions in the present day. The situation becomes more complex still when we note that the deed, or "ordination," as it was then called, provided that the Bishop or Archdeacon of Chester had power on appeal to enforce the payment of the Stanlawe contribution to the Church, which consisted of 40 marks annually. Ten years after the dissolution of the monasteries we find the presentation to the rectory of Blackburn transferred to Archbishop Cranmer with other rectories and vicarages of neighbouring towns and villages. The Primate after Cranmer let out the rectory glebe to various lessees, who farmed it in their own, and, we must suppose, the Church's interests. In 1547 John Comberford and Robert Billot were farmers of the glebe and sold their farming interest to Sir Thomas Talbot, Knt., before 1550. The knight, who lived in the Rectory, which was in Audley, then spelt Haudley, died in 1558, bequeathing his lease of the parsonage to his daughter Anne, who married a William ffarington. With him and another, in 1559, Sir John Southworth, Knt., had a suit at law about some pasture in Mellor, a portion of Blackburn waste, and a parcel of the

rectory endowment. There were also other actions at law, none of benefit to the endowment of the Church, so we do not mention them here; they are but intricate and embarrassing to the plain reader, who, if he read them, would not think it worth his while to store them in his memory as likely to serve any useful purpose. Besides this, the aim of this chapter is but to attempt to place clearly before the reader's eye, and to bring to his knowledge, the number of memorable names which in times past have been associated in some way with the benefice. Blackburn knew more lords and knights in the days when the district was thinly populated than it does now in times when great towns with their crowded populations are everywhere around it.

After the ffarington's we find the Fleetwood's, who gave their name to the port at the mouth of the Wyre, had acquired the rectory lease. Sir William Fleetwood, Knt., held the rectory lands in 1616, and the Fleetwood's seem to have been in possession for about one hundred years. After them came the Feilden's, the first of that name being Joseph Feilden, who was rectory farmer in 1758. After him came Henry, his son, and then Joseph next in succession. In the last century Henry and John bought a considerable portion of the rectory estate, and, lastly, in 1853, the Ecclesiastical Commissioners assumed possession. If Blackburn were still a rectory in possession of all its endowments the annual rental and dues would amount to many thousand pounds. The principal lands of the rectory are in Audley and Brookhouse, and amount to a considerable acreage. Their revenues have been absorbed, in the main part, in endowing other churches and other vicarages taken from the original parish of Blackburn.

These grandees of the past were embarrassing patrons of the Church. We may regard their disappearance without regret. They have been succeeded by a different race. In these days of commerce, lords of the soil do not count for so much. The Church has found other patrons not less generous, and the great names we find associated more or less directly with the parish for the past three or four hundred years are those of a Walmsley, an upright Judge; a Cranmer, a Sancroft, a Bolton, a Peel, a Cardwell, and a Whitaker, until we come to the present day. These records of persons and their doings for over a thousand years present us with a sobering procession of

worthies something like that which Longfellow gives us in his translation of *Coplas de Manrique*. And from it we may draw the same humiliating moral, that all the paths of this world lead to but one unlighted portal unless, indeed, we can accept for its illumination, without doubting, the dicta of the Christian faith.

Another fact may serve for meditation on the part of the modern man. If Saxon, Norman, Middle English, and Tudor Churches have stood on the site now occupied by our modern building, we have no names of their builders. We have the names of those who endowed them with money and lands, and those who founded the chantries, but not one word of those who created the sermons in stone which these gothic buildings would present. The ancient builders were not a self-glorifying race: their left hands were not allowed to know what their right hands were doing. In the case of the great cathedrals it is the same as in that of our parish churches. Their art and the object of its dedication furnished an adequate motive and recompense. They had undoubtedly great ideals. Builders and architects alike preferred to remain unknown, and recognised that their work, if there were any glory in it, should be His who conferred the power to do it, and to whom it was dedicated. In his work on the *Cathedral Builders in England*, Mr. Prior mentions one or two instances of the names of foremen of works that have come down to us in a matter-of-fact way as attached to particulars of bills of works, and that is all we know of the men who studded the land with churches, and raised the wonderful fabrics of our abbeys, minsters, and cathedrals. As an architect purely, and one who was first known as such, Mr. Prior thinks that probably Inigo Jones was the first of that profession.

Looking backward we may see how Blackburn Parish Church, like no other local organism, has endured through the conflicts of the centuries and has suffered but little from them. The Normans, their laws and usages, are a picturesque memory only. Their strongholds have been erased; their customs have passed away. Even the guilds of the Middle Ages have failed to perpetuate themselves, and the manorial courts are extinct. Men's occupations have suffered a kind of sea-change into callings new and strange, but the organism of the Church has undergone only a change by growth and evolution. To simple

men there is little difference in the religion of the early and the last centuries. We have only to read the pages of Cedmon, or Langland's vision of *Piers the Ploughman*, or such a record as this history furnishes, to see how true this is. It is true there have been prunings and excisions as well as new growths, but the same creeds are recited by the worshippers at St. Mary's as were on the lips of the monks of Whalley and priests of the chantry chapels. And Christian principles are just the same, and quite as organic and virile. The original foundation is no longer one, but many. For the one Church Tower overlooking the Church's domain in ancient days we have now a score and more of towers and spires accentuating the persistence and permanence of the Christian faith. Shorn of his territory, the vicar of Blackburn has gained both in prestige and authority with the advancing years, and the vital energy of the institution over which he presides shows as yet no signs of giving out. It may not claim so much civic authority, but it has gained rather than lost by severing itself from the contentions and party strivings that mark our civic life.

It is difficult as you look back to see why religion should have been the source of so much quarrelling and fighting. This mainly arose from a failure in the realisation of an ideal, and from a falling away in the custodians of the Church's spiritual treasures. Monasticism, according to Professor Tait, declined with feudalism. Probably, as he asserts, the monasteries in course of time came to absorb too much of the wealth and manhood of the nation. The Reformation was in the beginning partly a result of Henry's quarrel with Rome, but mainly of the invention of printing and the spread of the New Learning. Social conditions were most adversely affected by many religious practices, especially in the Tudor period, when bequests were made for so-called religious purposes which should have gone for the benefit of the relatives of the testator—a "strange piety." But these "violences" of the past need not be dwelt upon. They have their merit in that they form an enduring lesson for succeeding ages. If in the Middle Ages religion was apt to degenerate into superstition and faith into credulity, and if in the Puritan times it became a religion destitute of joy, "the theology of tears," it is for us to avoid these extremes, and to make our faith more and more the ally of knowledge and reason, and a possession fitting us more perhaps for our duty and



enjoyment in the life that now is than in that which is to come : a faith not of fanaticism and spiritual selfishness, but of common sense.

One cannot but regret that one consequence of the civil and religious strife of the sixth and seventh centuries is visible in the art of our towns and more especially of our churches. It is strange, but nevertheless true, that Genevan religion has everywhere been a foe to religious art. This is very visible in Holland, where noble churches have suffered every species of degradation. A few years ago, in the great church of Rotterdam, the market stalls were put, when out of use, in the place where formerly the high altar stood ; the beautiful brass grates which enclosed them, metal work in the best style of art, were oxidised in uncared-for age, and uncleanly with the dirt that adhered to their foliage-like convolutions. In the English Church the epidemic of barbarism has made a *tabula rasa*. There has been a reaction in recent years, but a great deal of ground needs yet to be recovered, before our town churches are what they ought to be. In these matters, in great degree, we may say of the association of religion with art, or rather the want of association, as Green said in his day,—

“ Got wot, her garments are but loosely tucked.”

In great towns like Blackburn there might be great reform without the possibility of any accusation of extravagance. We are learning through our Technical School and in other ways to reverence art for its own sake. Now there can be really no great art dissociated from religion, and we should have the best of art in all its descriptions exemplified in the Parish Church. Who would seek to hinder this except those whose ignorance is always pitiable when it is not accompanied by a malignancy which seems inseparably associated with a form of belief rapidly passing away, and to which we need only faintly allude. We speak of past ages as “dark,” but we speak thus without adequate knowledge. In matters of art, they were in many respects ages of light, and our technical schools have to go back to them for examples of art to which with all our appliances in these days we can only inadequately attain. We do not plead for misdirected art, but such as is devoted to great ends and to the realisation of spiritual ideals universally endorsed.

The same with services. We may learn from the past as to these both in the matter of variety, intention, expression. We might try to realise a little more what going to church, which should be going to worship, means. We should belittle ourselves if we admitted that the Japanese know more about the essential thing than we seem to do, but would we be saying what was untrue if we said so much? Why do we look coldly on warmth, colour, movement, enthusiasm? Blake thought the alehouse was better than the church because its social atmosphere was not so tepid.

Dear mother, dear mother, the Church is cold;  
But the alehouse is healthy, and pleasant, and warm.

Our broken shrines, our mutilated monuments, the shards of broken glass, and the relics of carving in wood and stone, the brief accounts that remain of the care in worship, and in prayer and song, which are yet preserved to us, make us think on a perusal of the history of the past, that, though we have gained much we have lost much in the embitterments of the ages, and that we have still much reverently to re-learn that would be worth the effort. It would be an edifying lesson to learn what a sanctified art could give us in our churches as a contrast to the squalor of our daily life, to our unadorned streets, and to those smoke minarets which stand as monuments of an industry too strenuous and compelling in our carbon-laden skies. There is no reason why Blackburn and other Lancashire towns should be wholly unlike the middle-age cities of which the poet sings:—

Everywhere I see around me rise the wondrous world of Art,  
Fountains wrought with rarest sculpture standing in the common mart;  
And above cathedral doorways saints and bishops carved in stone,  
By a former age commissioned as apostles to our own.

These things become common memories and common properties, and make for the general uplifting of the common mind. So our churches may become in the highest degree schools of inspiration: the picture galleries of the poor, the delight of the cultured and artistic mind, and a standing protest against that barbarism from which we have emerged, and which unchecked is ever ready to reassert itself and to destroy what the wisdom of ages has won in its conquest with error and the ancient night.



The Church of England is inextricably woven in the fabric of the nation of England for good or evil. We believe in the main, for good. It has absorbed the greater mass of the intellect of the nation. In our time it has witnessed a great new birth of zeal and energy. The clergy have thrown themselves more into the common life and aspirations of the people. There are fewer scandals than in former years; less sloth and indolence; a keener intellectual activity. So marked has been the Church's influence in raising not only the social but the individual life of the English people, that we may ungrudgingly admit, with the late Lord Randolph Churchill, that in it we "see an immense and omnipresent ramification of machinery working without cost to the people, and daily and hourly lifting the masses of the people, rich and poor alike, from the dead and dreary level of the lowest and most material cares of life, up to the comfortable contemplation of higher and serener forms of existence and of destiny. I see in the Church of England a centre and a source, and a guide of charitable effort, mitigating by its mendicant importunity the violence of human misery, whether mental or physical, and contributing to the work of alleviation from its own not superfluous resources. And I urge upon you not to throw that source of charity upon the haphazard almsgiving of a busy and a selfish world. I view the Church of England, eagerly co-operating in the work of national education, not only benefiting your children, but saving your pockets. . . . But I own that my chief reason for supporting the Church of England I find in the fact that, when compared with other creeds and other sects, it is essentially the Church of religious liberty."

In some such beliefs as these the pages of this history have been written. It is an eulogium not undeserved. If it were realised in every parish of the land, the English people would have a religion with greater aims and higher ideals than has been known by any other nation.

With all its defects, it has won unsolicited testimonies of worth even from those not wholly associated with it. We give a few, as follow:—

The Church of England is a standing testimony in the land in favour of Apostolic Christianity in opposition to every species of vice and error, and its literature is the richest that

any section of the Church of Christ ever produced.—Rev. Geo. Osborne (Wesleyan Minister).

The Church of England is, in God's hands, the great bulwark against infidelity in this land.—Dr. Newman.

The Church of England, great in numbers, in wealth, and in social power, eminent in learning and in piety, hallowed by great historical achievements, foremost in learning and in all good works, is to be honoured as the mother and the chief of all the British Churches.—Rev. H. Allon (Congregationalist).

Let us give praise for the national establishment of our religion.—Matthew Henry.

I live and die a member of the Church of England, and no one who values my opinion will ever separate from it.—John Wesley.





CHAPTER XII.

Fragments, Notabilia.



## CHAPTER XII.

### Fragments, Notabilia.

*Blackburn a Woodland—The Gargoyles on the Tower—The Bone House—Opening out the Churchyard—Epitaphs—The Market Place Cross—Springs and Wells—Religious Polemics—Population of Parish—Blackburn Idiosyncracies—The Old Sextons, Clerks, and Wardens.*

Gather up the fragments that remain.—NEW TESTAMENT.

There is an interesting note on Blackburn and its ecclesiastical endowment and character in "Gregson's Fragments." It relates that King Edward the Confessor held Blackburn. At that time there were two hides and two carucates of land, and the Church had two bovates of this land, and the priest at Whalley had two carucates free from all custom. In the same manor, we are told, there was a wood one mile in length and one mile in breadth, and there was also an eerie for hawks. What a contrast to the situation at the present day. Another account in Harland's "History of Lancashire" states that there was a wood six leagues long and four broad in this portion of the county; but whether this was on the site of the Blackburn that we know, or further away in the shire of Blackburn, we have no means of determining. History itself is quite clear on the fact that this part of the county was in far-away days one great woodland in which but few cultivated portions broke the great forest's solitude. We know from other fragments of history that have come down to us that a wood extended from

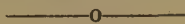


Brookhouse to Mellor and Ramsgreave. The name Blakey Moor sufficiently indicates its original condition. Blakey Moor formed part of the endowment of Blackburn Parish Church.



The illustration of the Old Parish Church shows that there were formerly cottages in the churchyard on the Darwen Street side, and close to the church tower there is something in the picture that looks suspiciously like a clothes line. The late Thomas Ainsworth said that his father owned two or three cottages in the churchyard, and he himself remembered a small house next door to the Grammar School being occupied by Thomas Dewhurst, solicitor. The Grammar School occupied the site of the present Parish Church, and the Vicarage stood on the land where the Parish Church School has since been built. There used to be four images or figures, called "gargoyles," projecting from the north and south sides of the church tower just below the battlements; they were eventually taken down by order of the second Dr. Whittaker. The images were of stone, and represented the heads and bodies of human beings, with hideous faces and ungainly appearance. Around them the nurses of our fathers and mothers, and foolish old women, used to entwine horrible stories and superstitions, and each of the figures were well-known to every child in the town by a dreadful and vulgar name. They were the bogies or boggarts of those days, and the artist, the late Charles Haworth, says that he himself was often "frightened to bed," when a child, by a threat from his nurse that one of these bogies would come and take him if he didn't go to bed like a good boy. We have been curious, says one writer, from whom these details are borrowed, to ascertain the names by which these terrible images were known, and, among other local antiquaries, we asked a gentleman who said he had the names preserved in writing somewhere among his papers. He promised to look them up, and a few days later the following laconic and startling note was received:—"Jenny Greenteeth, Old B— Bones, Scrat Nell, H— F— Sall." These were the names commonly given to the effigies on the church tower, and it is no wonder that children were terrified when threatened with their displeasure. There are many old stories of the bogies conjured up by superstitious old women and ignorant nurses, but this one is specially

interesting. The late William Kay, of Haslingden Road, used to say he remembered a woman who came from Pickup Bank, by lonely and devious bridle paths, a distance of at least four miles, at the dead of night, to the Parish Churchyard, in order to procure by stealth a human skull and take it back with her. This she did, and won, as the result of her midnight expedition, a new print dress. The cotton print of which the dress was made was at that time, 88 years ago, 2s. 9d. per yard. One Maudsley was sexton of the Parish Church some 75 years ago, and was terribly frightened while superintending the burning of human bones, fancying he could hear shrieks in the air as the noisome smoke ascended. It so acted on his imagination that he died soon afterwards. The assistant grave-digger about this time was a man of the name of Joe Clayton, who hailed from Darwen. Joe was noted for his bluster and swagger, and did not even object to dig graves by lantern light. He was so engaged one night when a famous wag, gifted also as a ventriloquist, was proceeding home along the Dandy Walk close by where Joe was working, who, coming to some sort of obstruction in the progress of his work, was anathematising all the shin-bones in creation, at the same time striking terrific blows with the edge of his spade at the object which had protruded itself in the confined space where he stood. Another blow from Joe and the ventriloquism of the wag was called into play, and a distinct "Oh" was heard under Joe's very nose. However, Joe was not easily daunted, but proceeded to again try and sever the ancient shin-bone, but at each blow from the spade came the words in an agonising voice, "Oh, oh, oh. O-o-o-oh." It was too much for Joe, and he threw his spade down and took to his heels.



As to the hideous gargoyles just mentioned, it may be noted that these exterior sculptures in the old days were always more or less forbidding in feature, signifying that the evil powers were always to be found outside the Church. *Per contra* interior sculptures were given a placid and happy expression, typifying the doctrine that inside the Church was peace, purity, salvation. In ancient gothic churches these monstrosities in sculpture work not only had a symbolic meaning and intention, but they served as spouts for the passage of water from the roofs. They threw it far beyond the

walls. The etymology is derived from the word gargle, meaning the sound the water made in its passage through them to its exit. They are thought to have come into use in Italy in the thirteenth century. A remarkable example of them is found in the tower of *Notre Dame* in Paris.

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In a handy little work called "*Lancashire History*," we are informed by Mr. Walmsley that Blackburn churchyard in the 18th century "is stated to have been very lovely," "festooned with tofts of trees, and the yew growing here and there." "There was a low wall around, and footpaths through the burial ground; lank grass grew over the grave-stones. In 1423 three large yew trees graced the churchyard, the wood of which was in great repute for making bows and arrows." One wonders who cut down these yew trees, and at what time the churchyard became a strict enclosure? "Festooned with tofts of trees" is not a very eloquent description, but local writers in these days had a tendency to be meretricious rather than exact.

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Less than two generations ago there was a substantial bone-house standing in the churchyard, not far from near where Baldwin's store now stands. It has been described as "a real bone and coffin house,"—and could be looked into from the bedroom window of Mr. Walmsley's grandfather's house. Mr. Walmsley gives further reminiscences of his grandfather, who died in 1855, aged 77 years. He had lived until its dissolution in the same house in Church Street for 63 years, his father being a previous tenant. "It was part of a fine old mansion, with mulioned windows, a capacious staircase, stairs and handsome balusters in oak, and wide cupboard within the wall, were interior features. The house abutted upon an open court, or place, guarded from the street by green stoops with chain festoons; from this space also opened the lower churchyard gates. This building is shown in Cattermole's picture. Another part of this house was occupied by butchers', afterwards Smith's, now Baldwin's ironmongery shop, which still

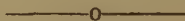
stands upon the same plot of land. My grandfather's portion, along with his woodyard, flanked the churchyard for a good way towards the river bank. The Old Bone House—and it was a real bone and coffin house—was looked into from the bedroom window. The old man, when talking of old times, referred to the open public ways through the churchyard, especially of one which emerged into Darwen Street by Old Wraith's druggist shop; near here, and within the churchyard, stood a pump. He had lively recollections of being held under its capacious spout by the bigger lads. These memories of the pump will touch a 100 years back from our time. The foot-ways would probably be suppressed during the demolition of the Old Church and the erection of the new one. At this time the river was diverted, a westward bend being cut off and its course made straight, as we now see it along Bridge Street. Very likely the Old Dandy Walk was made in lieu of one of these foot-ways."



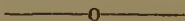
The churchyard itself now presents a much improved appearance to that which it wore some quarter of a century ago, and before the covering in of the Blakewater, which skirts the southern end, and the formation of the Station-road boulevard. Then it had a bare, run-over, and neglected appearance, and was treeless and shrubless: an enclosure anything but inviting. Now trees flourish in it, and it is grass-covered. It is, however, yet not without its disfigurements. In places rank weeds grow, waste paper at times is blown into it in such quantities as one would imagine would tempt the marine store dealer to collect it; docks and nettles are encouraged by a somewhat dank site, and we may find in it the refuse of scullery kitchens and other domestic waste products. The present Bishop-Vicar has had a proposal before his Vestry to make the churchyard a thoroughfare by placing gates in the boulevard railings, and continuing the present paths to that point, but so far he has not been able to carry his congregation with him. He proposes to embellish the tame greenness of the site by laying it out as a garden, and the sum of money required for the improvement has been generously promised by Sir William Coddington, Bart., M.P., but so far the scheme has not carried. Blackburn is not ripe for changes that have been effected in Wolverhamp-



ton, Liverpool, and other towns, and which have converted somewhat dreary enclosures into places of sober recreation and pleasing beauty. We can say this whilst respecting the feelings of those who regard God's acre as a kind of holy site sacred alike from innovation and unnecessary use, and all schemes to tamper with its speaking solitude as a kind of sacrilege. Nevertheless, we believe the Bishop's view to be the right one, and, that being the case, his scheme will probably be adopted in the end, and so another charm will be added to our dingy thoroughfares, and the approach to our town, from the æsthetic point of view, will be made more attractive and pleasing, and this, we believe can be done without any needless invasion of prejudices which are entitled to our sincerest respect. The record of Mr. Walmsley shows that paths through the churchyard would be no innovation, but merely a return to a use which anciently prevailed.



Until quite recent times the vaults under the old tower and under the Church itself formed one great repository for old bones, which had been carried there from graves newly made, in which previous remains had been disturbed. Portions of old coffins disturbed in the same way, grim legends run, were used for firewood. When the footways from Church Street to the Church were made wider and deeper, a great many graves were interfered with. A great many bones were redeposited in a pit alongside the eastern wall of the Old Bull. Many were taken away, especially skulls, and were hardly treated by irreverent youths with that respect and awe which are usually associated with such remains. Some were sold for purposes we can hardly mention, and one old lady, Molly Neville, who kept a toffy shop in Moss Street, was horrified to find that she had trafficked in the uncanny things, giving toffy for bones that had been brought to her by sacrilegious youngsters. "Don't fotch ony more here!" she said in horror when she became aware of the sacrilegious traffic she had innocently encouraged.



The old churchyard was only one acre in extent, yet it is on record that one sexton interred in his time no fewer than

17,000 bodies! Up to the present time there have been some 120,000 interments in the town cemetery! The figures are in many ways suggestive.

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The curious in matters of epitaphs can spend a profitable hour among the gravestones. A plain altar slate tomb near the station railings reminds us that Blackburn was once a garrison town. Its inscription runs as follows: Sacred to the memory of Samuel Pope, late private in the 35th Regiment, and one of the Musicians in the Band, who died at Blackburn on the 25th February, A.D. 1833. This stone is erected by the Band of the 35th Regiment as a testimonial of the Esteem and Regard in which he was held by his Comrades, and whose exemplary character as a soldier always ensured him the good opinion of his Officers."

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An epitaph which on first blush appears to be a somewhat lugubrious conundrum, appears on a slab built into the vestry wall. Here it is:—

Io Potter,  
Natus, Mortuus, Sepultus,  
November, 1740.

It will not form a bad lesson in translation to young Latinists, so we do not give the evident meaning.

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On the subject of the monuments generally, we have been favoured with the following communication from Mr. T. Haworth:—

I have noticed two stones, one being a facsimile of the other so far as the written matter is concerned, but one stone, the one nearer the Church, is about eighteen inches shorter than the other. "I.H. 1710. Here lieth the body of the Reverend John Holme, late Vicar of this Church, who died April ye 29th, 1738. Aged 63. Martha Holme, died June, 1757. Rev. Jno. Holme, of Blackburn, died 16 January, 1776. Aged 61." These two stones lie side by side on the N.-W. of the yard.

There is a monument which I am told was formerly in the Church, now in the N.-W. part of the yard. On one side of it we find "Sir Thomas Walmesley, knight, of Dunkenhalgh, Nov. iivi, MDCIII." It mentions that he lived in the reigns of Henry VIII., Ed. VI., Mary, Elizabeth, and James. R.I.P. On the other side of it is an inscription to "Elizabeth Ann, wife of Hy. Wm. Petre, of Dunkenhalgh, 1825. R.I.P."



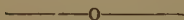
The part of the graveyard near where is the monument of the late Queen seems to have been used for the burial of soldiers, and two stones are there recording the death of Private Hancock, 47th Lancaster Regiment, who died at Blackburn, 1845, aged 20; and also of Private Charles Timbrell, of the 59th or 2nd Nottingham Regiment of foot, who died 1856. They were erected by their comrades. On the other stone we find that Samuel Pope, 35th Regiment, musician of the band, died 25th February, 1835. The monument was erected by the band.

When the foundations were being laid for the Queen's Monument, bones were found and re-interred nearer Dandy Walk.

The stones erected to the memory of the Rev. John Holme are the only ones I have been able to find in memory of any clergyman; but, I should add, I have not examined lately those near the Old Bull.



The old Chancel sedilia of the Parish Church are now preserved in the porch under the tower. We have described them pretty fully on another page. Their age is easily defined by the fact that on one of the arm rests there is the symbol of the Tudor rose. Many of the old benches are in the crypt, which, by the way, would be no worse for a good spring cleaning. There is nothing remarkable about them except that they are of oak, and venerable in years. Mr. Stocks, the Master of the Grammar School, who has carefully examined the old sedilia, of which we give an illustration, thinks that the miserere on the seat nearest the inner door of the porch, representing a dog in the pulpit, is a facsimile—not necessarily an imitation—of a similar device on one of the seats of Wells Cathedral.



The Market Place Cross was in reality part of the ecclesiastical foundation of St. Mary's. It was erected by John de Lacy (? Lascy), A.D. 1101, and was in the then prevailing style of architecture, the Early English. The bottom was a vaulted structure supported by Gothic pillars at the angles, and enclosing a figure of the Saint to whom the Church is dedicated. The surrounding steps were three in number. The Cross was re-edified by Abbot Paslew, of Whalley Abbey, in 1536, who placed on it, among other things, the insignia and arms of the abbey, cut in the stone. It also bore a lengthy Latin inscription which we need not quote here, but which meant, "Grant that under the influence of Divine Grace I may during my whole life be found watching by the Cross, that

when I die my soul may be admitted into the glory of Paradise." The original is given in the Kuerden MSS. The soldiers in the Civil War mutilated this relic. Its site was nearly opposite the present Old Bull Inn. It generally went by the name of "the Cross in the Market Place." Abram describes the latter Cross as being in the form of a graceful floriated Gothic shaft.

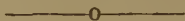
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These market crosses were, in ancient days, a most important adjunct to the parish churches, though in course of time their civil overshadowed their religious significance. The cross was a common centre, as Mr. Edward Wooler, of Darlington, has pointed out, for the publication of local edicts, together with their public enforcement. Near them merchandise was placed for sale, hence their early association with the market, and their name of the market cross. From their steps royal and other proclamations were made, sometimes with much pomp and ceremony. They were also the scene and centre of public rejoicings of all kinds, and the dreaded theatre of public punishment and shame, where offenders were exposed to public obloquy. Their original use was, of course, religious, as preaching stations, or as symbols publicly exhibited of the dedication of a community to the service of religion and to the truths that so prominent a symbol of the faith daily witnessed to. Mr. Henry Taylor has computed that there were formerly in the district of Amounderness alone no fewer than fifty of these ancient crosses in the market places of towns and prominent road crossings in the country.

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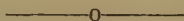
There was a well on the eastern side of the Blakewater near where the trams from Preston Road and Witton now commence their journeys in Station Road, which was known as St. Mary's and which, nominally, at any rate, was connected with the Parish Church. It supplied that part of the town with an excellent drinking water. Its water was many years ago diverted to the gas works and used there for condensing purposes. It is very common to find wells in connection with ancient Parish Churches, and very often, too, to find it recorded that the water issuing from them was endowed with miraculous properties. There was also a spring near Dandy Walk.

"Follywell," from which one of our streets takes its name, was formerly "Holy Well," and a well exists yet under premises in Station-road, and with a most abundant supply of water, which, once called "allus" spring, was formerly All Hallows' Spring. Its water was said to be good for sore eyes. This well is yet in much the same condition as it was years ago. It consists of two large square troughs, into which the water runs from its source under Spring Gardens. The supply of water is, however, very scant now, owing probably to the deep artesian wells that have been sunk in the locality.



Those readers curious in the matter of religious polemics may be referred to the interesting pamphlet, a copy of which is to be found in the Reference Department of the Blackburn Free Library, which gives a somewhat long-winded account of the strife which prevailed in the town and district on the rating schemes by which the money was raised to erect and equip the present structure of St. Mary. This little brochure of 88 pages gives accounts of the meetings that were held, of the legal formalities observed, the speeches made, and the numerous squibs and bills that were issued in this troubled time. In a previous chapter we have given a facsimile of the title page of this curious pamphlet, the last of a series of tractates of a controversial character which will probably appear in Blackburn. This facsimile of the title-page of the pamphlet will give the reader some idea of the typography of the period. The final poll on the question of airing and lighting the Church lasted for five days. The votes—those of ratepayers, called "ley payers" in the voting on this question—were: Voters for the motion, 914; against, 685; and votes, 1,278 as against 765. The annual rateable value represented was, for the motion, £25,025; against, £8,254. The bad blood engendered by this struggle took a long time to cool down. We manage these things in better fashion now, and no one is called upon to contribute compulsorily to the building of religious structures in which he has no inclination to worship.

To readers unacquainted with local terms as used in Lancashire, it may be necessary to explain that the word "Ley" or "Lay" is really a term used as an equivalent for rate. In "A True and Faithful Copy of the various Rates for the County Palatine of Lancashire from an Original Manuscript written for the use of John Yates, Esq., Treasurer of the said County, May 16th, 1716," the term is frequently used, as the reader will find if he consults *Gregson's Fragments*. In this document it is explained that there are six several kinds of taxes and "Lays used within the County of Lancaster, viz., I., The Subsidy. II., The Fifteenth. III., The Ox-Ley. IV., The Married Soldiers' Lay. V., The Prisoners' Lay. VI., The Soldiers' Lay or County Lay." Here the words "ley" or "lay," it will be seen, are used indiscriminately to describe the same thing.



That the new Church was not wholly unnecessary we may gather from the pages of the pamphlet to which reference has been made. The old building had so far given way at "the chancel end and on the north side as to require the support of several props." Further signs of failure in the foundations becoming evident, at a special meeting of trustees it was voted to be unsafe, and service was thereafter "performed"—so runs the minute—at St. John's Church. The chancel end, being thought the least dangerous, was still "appropriated to the occasional services." The removal of the congregation to St. John's *pro tem.* was effected in November, 1819. These were the days of Church Rates, and the inhabitants of the out townships, as well as the immediate parishioners, had to contribute compulsorily to the building of the new fabric. The townships so contributing were Balderstone, Billington, Clayton-le-Dale, Dinckley, Eccleshill, Little Harwood, Livesey, Lower Darwen, Mellor, Osbaldeston, Over Darwen, Pleasington, Ramsgreave, Rishton, Salesbury, Tockholes, Wilpshire, Witton. Many of these places are now separate parishes, and nearly all have their own paròchial churches. Cuerdale, Great Harwood, Samlesbury, Walton-le-Dale, all in Blackburn's ancient and widespread parish, did not contribute to the Church fund, but were relieved from contribution because they were then, as now, distinct parochial chapelries and incumbencies.



The following table will be interesting as showing the boundaries and extent of the Parish of Blackburn, with its daughter townships, and the ratable contributions of each at the time when the new Church was in building in 1821. The document explains itself.

| Townships within the Parish of Blackburn liable to contribute to the Church Rate. | Population according to the Census of 1811. | Population according to the Census of 1821. | Annual Value of Ratable Property, according to the Property Tax of 1815. | Rate payable by said township before the passing of the Act. | Ratable proportion payable by each Township since the passing of the Act. |
|-----------------------------------------------------------------------------------|---------------------------------------------|---------------------------------------------|--------------------------------------------------------------------------|--------------------------------------------------------------|---------------------------------------------------------------------------|
|                                                                                   |                                             |                                             | £ s. d.                                                                  | £ s. d.                                                      | £ s. d.                                                                   |
| Balderstone .. .. .                                                               | 636                                         | 705                                         | 2705 15 0                                                                | 4 10 0                                                       | 4 0 8                                                                     |
| Billington .. .. .                                                                | 893                                         | 922                                         | 8388 14 0                                                                | 18 15 0                                                      | 5 1 4                                                                     |
| Blackburn... .. .                                                                 | 15083                                       | 21940                                       | 37669 15 0                                                               | 15 2 6                                                       | 56 4 6                                                                    |
| Clayton-le-Dale .. .. .                                                           | 520                                         | 598                                         | 2436 0 0                                                                 | 9 0 0                                                        | 3 12 9                                                                    |
| Dinckley .. .. .                                                                  | 250                                         | 238                                         | 768 10 0                                                                 | 2 12 6                                                       | 1 2 10                                                                    |
| Reccleshill .. .. .                                                               | 374                                         | 456                                         | 1083 0 0                                                                 | 3 0 0                                                        | 1 10 9                                                                    |
| Little Harwood .. .. .                                                            | 126                                         | 210                                         | 1414 5 0                                                                 | 5 5 0                                                        | 2 2 1                                                                     |
| Livesey .. .. .                                                                   | 1126                                        | 1664                                        | 3971 5 0                                                                 | 8 0 7½                                                       | 5 18 5                                                                    |
| Lower Darwen .. .. .                                                              | 1805                                        | 2238                                        | 4328 18 0                                                                | 7 15 0                                                       | 6 9 1                                                                     |
| Mellor .. .. .                                                                    | 1548                                        | 1981                                        | 3127 0 0                                                                 | 5 0 0                                                        | 4 13 3                                                                    |
| Osbaldeston .. .. .                                                               | 278                                         | 319                                         | 1569 18 0                                                                | 3 10 0                                                       | 2 8 8                                                                     |
| Over Darwen .. .. .                                                               | 4411                                        | 6711                                        | 6629 0 0                                                                 | 10 10 0                                                      | 9 17 8                                                                    |
| Pleasington .. .. .                                                               | 599                                         | 625                                         | 2476 0 0                                                                 | 8 5 0                                                        | 3 13 9                                                                    |
| Ramsgrave .. .. .                                                                 | 484                                         | 534                                         | 1492 6 0                                                                 | 1 0 0                                                        | 2 4 3                                                                     |
| Rishton .. .. .                                                                   | 1084                                        | 1170                                        | 2684 10 0                                                                | 9 0 0                                                        | 3 19 11                                                                   |
| Salesbury .. .. .                                                                 | 295                                         | 427                                         | 1608 11 0                                                                | 4 10 0                                                       | 2 7 9                                                                     |
| Tockholes... .. .                                                                 | 1077                                        | 1269                                        | 2538 16 0                                                                | 5 9 4½                                                       | 3 15 8                                                                    |
| Wilpshire .. .. .                                                                 | 291                                         | 287                                         | 1294 17 0                                                                | 3 7 6                                                        | 1 18 5                                                                    |
| Witton .. .. .                                                                    | 819                                         | 1067                                        | 2289 10 0                                                                | 4 17 6                                                       | 3 8 3                                                                     |
|                                                                                   | 31699                                       | 43361                                       | 83434 10 0                                                               | 124 10 6                                                     | 124 10 0                                                                  |

The population of the whole parish at this time was 53,350 souls. How it has burgeoned out since then!

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The populations of the various parishes in Blackburn, formerly all part of the mother parish, as indeed they are yet, are as follow:—St. Mary's, 3,036; St. John's, 7,333; St. Michael's, 19,125; St. James's, 5,850; St. Paul's, 5,253; St. Peter's, 3,198; St. Barnabas's, 6,843; Holy Trinity, 2,888; St. Thomas's, 13,226; St. Matthew's, 7,722; Christ Church, 13,162; All Saints', 6,998; St. Luke's, 5,015; St. Silas's, 5,311; St. Mark's, 5,970; St. Philip's, 4,149; St. Andrew's, 4,677; Emmanuel, 1,067; St. Francis', 6,692. The total population of ecclesiastical districts in the Blackburn Poor-Law Union, which comprises practically the ancient parish, amounts to no less than 223,432.

In 1821 there were in the Blackburn Deanery 28 Churches for 138,114 souls; in 1851, 56 churches for 219,115; in 1891, 93 churches for 504,481; and in 1901, 103 churches for 660,275 souls.

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A recent addition to the organisations of the parish is the Church Lads' Brigade. Perhaps it would be more proper and true to say it is a recent restoration, for it has existed for some time in a somewhat invertebrate form. The starting of a company entailed a large expenditure, but it is now free from debt. The brigade has been the means of bringing many fresh lads into the Sunday schools, and thus their church life has been quickened. Another parish auxiliary is the Church Missionary Society's Gleaners' Union. There is also a Mothers' Union, which is in successful operation and doing a useful work.

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Among the more recent improvements in the Church has been the formation of a choir vestry in the crypt under the south nave. It is commodious, and ancient looking, and from it there is an entrance to the spacious crypt, inviting to the curious in subterranean exploration.

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It may also be noted that since these papers were originally written St. Mary's Mission Room has been enlarged; that the deaf and dumb of the town who are in membership with the Church of England, have been provided with accommodation for worship in the premises in Cort Street; and that a new Parish Club has been provided in premises adjacent to and immediately behind the Vicarage. The spirit of earnestness does not flag, and these evidences of its presence are but the precursors in all probability of yet more embracing forms of ecclesiastical enterprise, for we must regard the Parish Church as first among local churches, not only in history and importance, but as being the model and guide in matters of parish organisation and zeal, and as in some sort responsible for co-operative work, not only in its own sphere, but in the town and district generally; or, in other words, in the whole of the large district in which it had formerly complete charge and oversight.



Probably the most remarkable service ever held in the Parish Church was that which took place in July, 1794. It was a Confirmation by the Bishop of Chester, when 1,000 young people, resident in the town, and 1,542 from the different chapelries of the parish presented themselves for the sacred rite. The record says the burial ground was consecrated on the same visit by the Bishop, but this could hardly be the case, for the Church had its sacred enclosure from time immemorial. It would be a new addition which the Bishop dedicated to the solemn and sacred use of the burial of the dead.

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The old Church Tower had doubtless witnessed many strange scenes during the centuries it crowned the rising ground on which it stood, like a sentry overlooking the town. Nothing more amusing, however, can be imagined than a *recontre* which took place between Roundheads and Royalists in October, 1642. The Royalists had possession amongst other points of vantage of the Church Tower. The Roundheads, mostly unarmed, came by way of Whalley, and covered by the darkness of the night hoped to dislodge them. The Royalists, however, were aided by the moonlight, and, we are told, "let flie" on their opponents "from the steeple," and for a time were the victors. Sir Gilbert Hoghton commanded the Royalists and was then leader in this part of the country. Ultimately this local encounter was settled by a fight at Enfield Moor, in which the Parliamentarians were victorious. There does not appear to have been any serious mischief to body or limb done in the fight at Blackburn and the fusillade from the tower of the citadel of peace. Blackburn's interposition in civil troubles seems to have had a humorous aspect on the only two occasions on which it was called upon to show fight, and in both the Parish Church seems to have furnished the comic element.

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Mr. W. A. King, so well known in connection with the early years of the Technical School, writes about the nave pillars that they are all monoliths save one. The pillar which is the exception, he says, his grandfather saw fall from the crane, "the end or bottom being knocked off." This was patched afterwards.

The lay officers of the Church, especially the churchwardens and the parish clerks, were formerly considered, when many civic duties fell to their share, as important almost as the members of the clerical staff themselves, and, strange to say, their appointment was practically in private hands, or in the hands of the lay rectors or owners of the principal tythe. The churchwardens were four in number, and were supposed to represent the townships in the separate parishes served from the original parish of Blackburn. These appointments were made in writing from 1811, until this mode of nomination ceased, and the minute-book containing their formal appointment is in possession of Colonel H. J. Robinson, and constitutes a curious remnant of old-time usages.

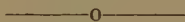
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One warden and one sidesman were appointed by Henry and William Feilden, as representing the townships of Mellor, Pleasington, Livesey, Tockholes, Witton, and Little Harwood, probably in their capacity as lay rectors. One warden and one sidesman were nominated by Thomas Clayton for the townships of Balderstone, Osbaldeston, Lower Darwen, Over Darwen, and part of Rishton. In this connection it is well to note that Colonel Clayton, of Little Harwood, made claim to being the owner of the Osbaldeston Chapel in the Parish Church formerly connected with the Osbaldeston family, and doubtless held the appointment of churchwarden because of this admitted ownership.

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One warden and one sidesman was appointed for the townships of Blackburn and Ramsgreave by Henry Feilden, probably in his right as Lord of the Manor, another instance of how the two functions of rectorship and manorial lordship have from the earliest times been blended and interwoven. One warden and one sidesman were appointed by Lord Bulkeley for the townships of Billington, Dinckley, Salesbury, Clayton-le-Dale and Wilpshire. He was considered to be the owner of the Salesbury and Dunkenhalth chapel.

These appointments were made year by year, often by the steward on behalf of his employer, and on the 21st of December in each year until 1835, when the then vicar, Dr. J. W. Whitaker, commenced making the appointments in the place of the Feildens. In 1835 he made the whole of the appointments, and from that time until the death of Dr. Rushton the vicar year by year made all the appointments. When Canon Birch became vicar he expressed his dissatisfaction with the method hitherto pursued, and at the annual vestry meeting—which had up till then only been held to pass the accounts—he asked the vestry to appoint three wardens and three sidesmen, reserving but the one appointment of the two lay officials to himself. This was all right when things went smoothly, but when difficulties arose there was the liability of the vicar's nominees being swamped by the other representatives. A crisis came in 1876, when the vicar felt it necessary to object before the Chancellor to the decision of the vestry nominees. Colonel Robinson was then admitted as vicar's warden, and had to act alone for the ensuing twelve months. During this interregnum it was settled that henceforth there should be four wardens, and that two of these should be nominated by the vicar and two by the parishioners; and this rule has been regularly adhered to.



The appointment of parish clerk was quite as anomalous as that of wardens. It was in private patronage. The owner of the Osbaldeston Chapel had the appointment, which in the days when there was only one burial ground, and nearly all the marriages took place at the Parish Church, was of very considerable value. The parish clerk, on nomination by the patron, applied to the Bishop and received his licence to officiate. Thus Henry Hoyle was licensed in May, 1848, by the Bishop of Chester. John Littlefair was so appointed in 1872; and Henry J. Robinson, the present holder, was licensed in 1890 by Bishop Moorhouse. There are a few burials in the crypt of the Parish Church. With respect to these we have a note from Colonel Robinson as follows:—"It was doubtless intended to make money by selling vaults underneath the Church, but only three or four were so appropriated. I think they were Feilden, of Feniscowles; Carr, of Shadsworth; and

Dixon Robinson. The latter was the last surviving trustee for the rebuilding of the Church, and was fittingly interred in it in 1878."

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Great interest has always been felt in the old tower, and in, as many have felt, its unnecessary destruction. A note from Colonel Robinson gives the reasons for its removal. "The tower of the old Church, he says, "was standing between the top pathway out of Church Street and the old Bull Hotel up to about 1869, when the vicar allowed the builder of the schools to take it down and use the stones for his foundations. The owners of the Bull were to have given £40 to the schools for the removal of the tower, which obstructed their windows, but I think it missed, and the Bull changed hands. The late T. Clough got the tracery of the window taken to his house, Holly Bush, where I think he put it up in his garden."

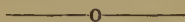
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In the time of Vicar Clayton, and in the reign of Charles II., the appointment of the parish clerk or sacristan was the subject of an appeal to the ecclesiastical courts of Chester and York, and occupied the high officials of both Sees, who made lengthy and curious comments upon it, which read strangely in these days. The Consistorial Court of Chester pronounced in favour of the appointment by Alexander Osbaldeston, claiming to be the owner of the Osbaldeston Chapel, and the lineal successor of previous appointees. We may claim that if, in the language of a well-known writer, the world went very well then, it goes much better in these days. It was a small-minded matter that could cause so much difference, and would employ official principals and prelates and all the cumbersome machinery of two great dioceses before it could be set straight. There are many documents relating to this Osbaldeston "chapell," its ownership and rights, which make perplexing reading, and exhibit in strange guise the temper and habit of mind of the men of past times. In the case of the clerks, as in those of the rector, it was the "temporals" more than the "spirituals" which were in question and led to embitterments, and the clerks in these past times had some very good pickings not wholly sanctioned by Christian traditions or universal usage.



In the course of the writing of this book and the necessary inquiry into the facts, it seems but right to say much encouragement and help has been received, and can never be adequately expressed or recognised. Much also has been learnt. Others besides the author have been busy making notes about the Parish Church, some of them in a quite voluminous way. This interest has been indeed noteworthy, and may be taken as symptomatic of a more general disposition to consider and understand ecclesiastical affairs, indeed to a general widening and deepening of interest in things that must ever be of the first moment in the life of communities. In this connection the vicar, to whose activity, in spite of long years of arduous service, it seems impossible to set any bounds, has led the way. Following him we have the master of the Grammar School, whose notes on the misereres are but a portion of his gleanings and harvestings on details of our ancient fabrics and monuments. Colonel Robinson has gathered many memoranda and placed them at our disposal, as have many others. Mr. A. E. Brown has put together quite a history in little, which he kindly forwarded to us, but of which we have not been able to make much use, through no fault of his own, but because we had already traversed the ground which his notes cover when they reached us. These, however, supply a little information which fills an hiatus consequent on our own ignorance of local topography and local history. The ten acres of land which, under the deed quoted in the History and more fully in the Appendix were apportioned out of glebe lands for the enjoyment of Blackburnians "for ever" as a recreation ground, were situated in Islington. This land was sold in 1841, under the powers of an Act of Parliament, a portion to the Railway Company, and a larger portion to the Blackburn Corporation. Mr. Brown asserts that ground rents bringing in £550 yearly come from this source, and go in reduction of the local rates. He points out the significant fact that, whilst the deed endowing the town with this plot of land states that everybody else was well pleased with the division of the waste lands, it does not in this case say whether the inhabitants were well satisfied, "but it is certain that the present generation, their descendants, have reason to be dissatisfied and discontented with the unfair appropriation of common lands."

A recent writer, commenting on Blackburn idiosyncracies in the matter of theology, says: "The Blackburn people think, speak, and act as strongly to-day on religious matters as their forefathers have done before them, and the really wonderful way in which the Blackburn Parish Church figures time after time in the history of the town, from the period when it consisted of a few houses down to the present day, is sufficient to show that the town always has, is, and always will be peculiarly sensitive and almost pugnacious on matters sacred." This is an anonymous but true description of local tendencies.



A note—and the only individual one—on our part may be allowed. Shortly after commencing the History and making all arrangements for its publication, a failure in health interfered greatly with the author's original plans, and with his ability to carry them out with the necessary business promptitude. Fortunately, now that it is on the point of completion, there is a change which it is hoped may be lasting. This personal matter is not alluded to because of any desire for excusal in the work that has been done, but because of unavoidable delays which have accompanied it: delays and impromptitudes which may have caused some little disappointments to those who have been, next to the writer, most deeply interested in its progress and successful accomplishment. And there we must leave it.







## Appendix.



## Appendix.

*The Bishop on the Symbolism of the East Window—Mr. Stocks on the Misereres—The Pew System & Allotment of Seats—The Commons and Waste Lands—Chantries of the Parish—Authorities Quoted.*

### THE RESTORED EAST WINDOW.

When the restored East Window was practically unveiled, on the 7th of January, 1906, the Bishop-Vicar preached an Epiphany sermon from the words occurring in Ephesians v. 13: "Everything that is illuminated is light." In the course of his remarks he alluded to the window, the principal feature in the decoration of the Church, and the alterations which had been made in it, as follows:—

What became of the East Window of our old Parish Church when pulled down in 1820 I have never been able to ascertain. Only a fragment or two of glass from the old Church remains, in our Choir Vestry staircase. How so great an antiquary as the older Whitaker, and the cultured Whittaker who succeeded him as Vicar of Blackburn, can have allowed all remains of the past thus to perish, I cannot understand!

The substance of our present East Window was bought, I am told, from a Convent in Belgium by the second Dr. Whittaker. Experts pronounce it to be an imitation of a 16th Century window of some merit: but the colour in our copy had perished in several places, and it was badly fitted in: while the glass introduced to fill the upper tracery was tasteless in the extreme, and has had to be destroyed. When the lower lights were taken to pieces, much of the work was found to be dishonest; absurdly thin glass in parts had been used, and some of the colour never burnt in. But I think the whole window will soon have been made good,—that is, as good as it could be made. I confess to having hoped that some generous donor might offer us an entirely new window, for I cannot pretend to a passionate admiration for the drawing of all the figures. But in order to do justice to the result achieved, I pray you to call up before your mind's eye, if you can, what the window was before its renovation. There is no harm, now, in saying that its hideous upper tracery, its dismal black bordering, its holes and fractures, and its encrusted dirt, made it

such an eyesore, that I emerged from Blackburn Parish Church after my first inspection of it with a feeling akin to shame and mortification. No feeling of that kind can possibly be inspired by our Chancel window as it is seen to-day! Shall we glance at its details?

Notice, first, the colours used: blue, red, and green. Yellow occurs once, in the second left-hand figure in the upper row, St. Philip, who wears an embroidered yellow garment like that seen in pictures of the Magi; and it may possibly have been adopted in allusion to a supposed connection of Philip with the Gentile world. All the other drapery in the figures is green, or red, or blue, or else a blend of red and blue in violets or purples. Of course the colours are symbolic: garments of hues like these are not in the least likely to have been really worn by Apostles and Evangelists when on earth! And the symbolism is fairly obvious. Blue is the colour of Heaven—it betokens the eternal and unearthly. Red is the colour of holy love; a lovingness that is ardent and intense, but flushed with consuming zeal against evil. Green denotes life,—an ever-fresh vitality: while yellow is the colour of sovereignty, and the golden nimbus round the heads implies a glory that belongs to, and is bestowed by, God alone.

Passing to the figures: In the lower row the central figure is St. Mary, from whom our Church is named. Her place, observe, is below Christ: her attitude,—pensive, with down-cast eyes and crossed hands,—signifies virgin modesty, and patient reverence. Happily, no crown and regalia are assigned to her, as in many tasteless pictures. On each side of her on that row we find the four Evangelists, in their usual order, from your left to your right. St. Matthew and St. Luke each hold a book, with the traditional sword of their martyrdom. St. Mark is conventional: so is St. John, with the snake issuing out of the cup.

On the upper row, beginning on your left, St. Andrew rests his left arm on his decussate cross: I cannot understand the drawing of his right hand, which seems unskilful. He stands first, as Christ's earliest disciple: and Philip, who is much associated with him in the Gospels, and was the first to whom Christ said "Follow Me," comes next. Philip has a Greek name, and the mention in St. John of the Greeks at the Passover asking him to secure them an interview with Jesus has originated the idea, already glanced at, that he, of all the original Apostles, was most in sympathy with us Gentiles. He is believed to have died a natural death, and hence bears no emblem of martyrdom, but a staff, indicating Apostolic authority.

The last two figures, to your right, in the upper row, are St. Matthias and St. Simon Zelotes. St. Matthias, also, it is said, was not martyred: why he holds a halbert I cannot tell you. He seems to be carrying either a book or a representation of the voting urn whence came the lot by means of which (for the first and last time in the history of the Catholic Church) the eleven Apostles,—reverently afraid to co-opt into their number, and not yet affused with the Holy Ghost,—ascertained the Lord's will in regard to the succession to a Holy Office. One does not quite see the reason why this Apostle in particular should be there (though not aware of any why he should not be there): and the selection of the last figure—St. Simon Zelotes—is equally difficult specially to account for. St. Simon leans upon a saw, which would seem to suggest that this was the instrument

of death in his case. I am not learned in these legendary matters, but I never heard that Simon was martyred in that way. Perhaps the name found written over this figure is a mistake.

And now, as Mary stands amid the four Evangelists, so amid four of His Apostles stands the Christ Himself—the great centre-point of our window. Of course, the figure is a failure! Did you ever see a representation of That Original that was a real success, and adequate to its purpose? But the attempt in this case to attain the impossible is not without a certain merit and beauty.

It is in this figure alone that alteration, as well as restoration, has taken place in our window. In the figure as it was the uplifted left arm and the pointing right hand seemed unintelligible till the observer examined it closely, when it was seen that the left hand was held up to uncover, while the right hand pointed to, a heart in flames (or pierced) within the breast of the Figure. This representation belonged to a realistic, sensuous class of religious emblems, the vulgarity of which offends the good taste of the visitor in many Continental Churches: it was distinctively non-Protestant, and called for alteration. In judging of the change made, it must be remembered that it was imperative to introduce the minimum of alteration that would suffice. An entirely new figure, or a figure half new, would never have harmonised completely with the adjoining lights: to alter materially the position of the arms, for instance, would have involved replacement of the upper half of the picture with new work. As it is, the arms remain as before, but the Scriptural emblem of a burning and shining lamp takes the place of the non-Scriptural modern device which preceded it. To no metaphor did our Lord resort more frequently, or with more varied application, than to Light, in its beauty, its usefulness, its revealing and exposing power. And from the date of this Epiphany season, there will stand inscribed on the golden aureole encircling Christ's head in this amended light of our window His great oracular word—His specially chosen description of Himself—"Lux Mundi": "I am the Light of the World."

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## CONCERNING MISERERES.

Some may be inclined to ask what was the purpose of these strange devices fixed beneath the seats of the officiating clergy, and that, too, in the *sanctum sanctorum*, the very holy of holies. Possibly the seats, when out of use, were made to turn up to escape the falling dust, and the first idea of the artist was to make them in this position present a pleasing appearance. But why these uncommon carvings, with their, at times, gross suggestiveness? Well, there was no comic literature in those days as we have it now, and men of thought and culture then, as now,



had no desire to see humour divorced from art, or to be without its facility of teaching. The comic *misereres* would remind the ascetic officiant that there was a light as well as a serious side of life. Such a design as the fox in the pulpit would induce in him a feeling of humility when he remembered how necessary it was he should, in his own life, be simple and sincere, and without guile. Priests were only mortal: in their ranks were men of wiles as well as men of ingenuous innocence, and, of course, the fox was the symbol of the crafty preachers who found their way into the pulpit as well as the unselfish and the single-minded ones. In the *Blackburn Times* of April 4th, 1906, the following comments on the old stalls of the Church, from the pen of Mr. Geo. A. Stocks, M.A., master of the Blackburn Grammar School, are interesting for the description they give of these *misereres*:

The Parish Church Vestry has lately ordered the conservation of the eight old stalls now situate in the west porch of the Church. The work has been done by the well-known firm of J. Hatch, Lancaster, and it was much needed, though perhaps to the hasty glance the seats do not look much different to what they were before. The wood-work has been strengthened and some slight restorations effected. Some heavy patches of rough wood, nailed on, below, have been removed, and the lift-up seats now rest on lighter but substantial beadings. The backs of the seats have been brought away from the wall so that they may be free from contact with any moisture. These old seats, which appear to belong to the XV. century, are of "Miserere" or "Misericorde" type, and were designed to afford rest to the clergy and staff of churches and abbeys at the frequent and often long services. By lifting up the seat, which played in a sort of quadrant, hollowed out in the side-walls of the stall, the occupier, maintaining a standing posture, still retained this support, while his elbows rested on the high arms of the stall, from which, in many cases, rose the elegant wooden columns supporting the exquisitely-carved canopy. Restorations of a perfect sort may be seen at Whalley Parish Church, to which they were transferred from the dismantled Abbey Church. It has been said that our stalls came from Whalley, but one wants more than mere tradition to prove the fact. Measurements do not add to the probability. Our seats are almost uniform in width, there being scarcely an inch difference between the widest and the narrowest. At Whalley there is a difference of over four inches, and very little attempt at uniformity. The same remark applies to the depth, though, of course, the difference is much less. A possible solution of this tradition may be that both sets of stalls, at Whalley and here, were carved by the same hand, and that hand—the Abbey carver or "Woodman." Some Italians, and one Eatough, are mentioned as carvers in the Abbey Coucher Books of the fifteenth century. The name is still well known in Whalley and in Blackburn also. Whitaker's handbook of Whalley says that Eatoughs have been woodmen, from father to son, from the XIII. century down to





THE OLD CHOIR SEATS, CHURCH PORCH.  
MISERERE SHOWING FOX IN PULPIT IN THE FURTHEST STALL.

our days (1880), and I hear that a carver in Whalley still claims the connection, if not the name, of that family.

A description of the carvings on some of the "Misericordes" may be acceptable. On the right-hand side as we enter the church under the tower we have a bold, wing-like treatment of a conventional leaf pattern. The vigour of the carving is in strong contrast with that of the next one, which is decidedly commonplace. The third, on this side, represents a most animated hunting scene. The huntsman, a longhaired, lusty, kilted fellow, cross-belted over breast and waist-belted, is blowing up his hounds in an ape hunt. One sluggard hound is running up from our left, while on our right two dogs (somewhat mutilated) are in conflict with the apes. The father-ape has got his dog by the muzzle and is apparently a fixture, while the mother-ape is fleeing with her baby on her back, yet looking back on her spouse. There is both humour and pathos in the scene. The fourth stall on this side gives us again a telling picture. An old fox, a perfect knave, is preaching out of a pulpit to a congregation of geese. The "tod's" brush appears behind, over the pulpit-rail. He has rather a doggy look about him. The same subject is found treated in a very similar manner in Wells Cathedral. Altogether an admirable piece of work, and one that argues great liberality of mind on the part of the high clerical authorities of that day.

On the north side we have, perhaps, three attempts at depicting the Evangelists. The angel with flowing hair, and holding a long scroll in front of him, is probably St. Matthew. The lion "sejant," reminding us somewhat of the Venice Lion of St. Mark, represents that Evangelist, and St. Luke's Bull, rather mutilated, is also there. What has become of St. John's Eagle?

The last (W) on this side is again a great scene. In the centre is the Tree of Life standing in the Garden of Eden. Around its stem, very evident, is coiled the serpent. The fruit of the tree is most conspicuous. On the left are Adam and Eve naked, being tempted. A bird is apparently whispering to them from another tree. On the right they are slightly clothed and fleeing before the angel, who holds his flaming sword.

Thus it will be seen that three of these seats possess really good carving of a most interesting kind; three others display the rather ordinary representations of the Evangelists. Two treat of foliage, and of these one may be called good. We cannot help hoping that some day these valuable pieces of church furniture may find a place well inside the Church, and be less exposed to the thoughtless, often ruthless treatment of any loiterers who may frequent the West Porch. There are also many benches, as old, if not older, in the galleries, and some in the crypt—possibly the very "song-school" benches used in the "Derby" chantry before the days of Elizabeth. At least, they are benches on which the forefathers of Blackburn sat and listened to the word of God four centuries ago.

Our stalls formed part of a larger series. The quadrants in which other seats worked can be felt on the outer sides of the end seats, while those of our remaining seats have been filled in, some time ago, and the seats trimmed also. This took place, doubtless, when the heavy blocks, previously referred to, were nailed on for the seats to rest upon. All the elbow ends have apparently been restored. This may point to the view that the pillars rising from them to the canopies above were broken away, some time ago, and injured this part of the stalls, but one does not like to conjecture too freely. At any rate we may conclude with the hope that the present day

will not cease to take interest in the works and lives of the past, and that Blackburn, in particular, will carefully watch and cherish these interesting relics of the Middle Ages.

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## THE PEW SYSTEM AND THE ALLOTMENT OF SEATS.

The following copy of deed, kindly lent us by Messrs. Robinson, solicitors, shows the conditions of the allotment of sittings in the New Church on the completion of the fabric, and other particulars relating to the new building:—

TO ALL TO WHOM THESE PRESENTS SHALL COME the Trustees authorised by the Act of Parliament hereinafter recited or referred unto send greeting.

WHEREAS by an Act of Parliament made and passed in the fifty-ninth year of the reign of His late Majesty King George the Third, intituled "An Act for taking down and rebuilding the Parish Church of Blackburn, in the County Palatine of Lancaster, and for providing additional Burial Ground and for equalising the Church Rates in the said Parish and other purposes," certain persons therein named and their successors to be nominated and appointed by virtue of the said Act were thereby declared to be Trustees for taking down and rebuilding the Parish Church of Blackburn aforesaid and for providing an additional Burial Ground in the said Parish and for carrying the several purposes of the said Act into execution. And it was (amongst other things) enacted that no Act of the said Trustees should be or be deemed to be good valid or effectual unless the same should be done at a Public Meeting to be holden in pursuance of that Act (except as therein otherwise expressed). And that all the powers and authorities by that Act granted to the said Trustees should and might be exercised from time to time by the major part of them who should be present at any Meeting to be holden in pursuance of that Act the number of Trustees present at every such Meeting not being less than three. And all the orders and proceedings of the same to be holden in pursuance of that Act should have the same force and effect as if the same were made or done by all the Trustees for the time being (save and except as thereafter excepted). AND IT WAS FURTHER ENACTED that it should be lawful for the said Trustees and they were thereby authorised and empowered to take and pull down or order and cause to be taken and pulled down the whole of the then present Church of the said Parish of Blackburn and the Tower thereof or such part or parts thereof as they should think proper. AND IT WAS FURTHER ENACTED that the said Trustees should and they were thereby empowered and required to enlarge the Parish Church of Blackburn aforesaid and to rebuild the whole thereof on an enlarged site or to cause the same to be enlarged and rebuilt, either in the situation of the then present Church or in such other situation within the then present Burial Ground or within or upon the lands and hereditaments by the said Act authorised to be purchased, as the said Trustees or any three or more of



them should (with the consent and approbation of the Lord Bishop of the Diocese for the time being) think proper, and also to alter, raise, repair, or rebuild, or cause to be altered raised repaired, or rebuilt the said Tower, or to erect and build or cause to be erected and built a new Tower or Towers or Steeple on the Westerly end or side of the said Church, and that the said Church should be erected and built of such size and dimensions so as conveniently to accommodate with seats at the least two thousand persons, or of such larger size or dimensions or of such materials and after such Specification and Model as also the Tower or Steeple of the said Church as to the said Trustees with the approbation of the Lord Bishop of the Diocese should seem right and proper. And that the said Trustees should make, erect, and set up or cause to be provided and made or erected and set up in such Church such Pews, Seats, Galleries, Organ, Communion Table, Pulpit, Desks, and Ornaments, a Chancel, Vestryroom and Conveniences, and Bells and other Requisites in the Tower or Steeple as to the said Trustees with such approbation as aforesaid should seem right and proper. AND IT WAS FURTHER ENACTED that when the said Church should be erected and completed and such pews or seats as were intended to be erected therein should be finished, the said Trustees should and they were thereby authorised and required to allot and appoint an equal number of pews or seats therein to the several Proprietors or persons who should at the time of such allotment or appointment be respectively in possession of pews or seats in the then present Church or in the actual receipt of the rents and profits thereof, and such new pews or seats should be made convenient to accommodate as many persons as the pews or seats which such proprietors or persons were or should or might be entitled to in the then present Church as aforesaid did then accommodate, and should be as conveniently and eligibly situate as the same then present pews or as nearly so as circumstances would allow. Provided nevertheless that it should be lawful for the said Trustees with the consent in writing of any such proprietors or persons to allot and appoint to him, her, or them any pew or seat pews or seats in the said Church to be rebuilt by virtue of that Act of smaller dimensions and size or capable of accommodating fewer persons than the pew or seat pews or seats which he, she or they was or were or should and might be entitled to as aforesaid in the said then present Church in lieu of such last mentioned pew or seat pews or seats, and in case any person or persons having a right or rights to any pew or seat pews or seats in any part of the said Church should be dispossessed thereof by reason of such new arrangement to be made by virtue of the said Act, or should be desirous of exchanging such right to such pew or seat pews or seats for a right to a pew or seat pews or seats in any other part of the said Church, the said Trustees should allot a pew or seat pews or seats to such person or persons accordingly such person or persons paying such sum for the difference in value as the Trustees should think proper, and after such allotment or appointment of pews or seats as thereinbefore mentioned the said Trustees should and they were thereby authorised and required to set out and appropriate in the said New Church such a number of seats for the gratuitous accommodation of the Poor Inhabitants of the said Parish for the time being as should be sufficient to accommodate seven hundred persons at the least and the remainder of the pews or seats to be erected or made by virtue of the



said Act should or might be leased or demised in manner therein mentioned, and all the new pews or seats which should be set out or allotted to the several proprietors or persons so entitled to pews or seats in the then present Church should be held and enjoyed by such proprietors or persons their heirs executors administrators successors and assigns in the same and as full and ample a manner as the then present pews or seats in lieu of which such new pews or seats should be set out or allotted were or ought to be held and enjoyed respectively, except in cases where the holding or occupancy of such new pews or seats should be otherwise ordered or regulated by the said Trustees under the provisions of the said Act. AND WHEREAS the said Trustees have taken and pulled down the whole of the said Church by the said Act authorised to be taken and pulled down and (with the consent and approbation of the Lord Bishop of the Diocese) they have enlarged the said Parish Church of Blackburn and rebuilt the whole thereof on an enlarged site partly within the former Burial Ground of the late Church and partly upon Land purchased under the authority of the said Act, and the said Trustees have also erected and built a new Tower or Steeple on the Westerly end or side of the said Church, and the said Church hath been erected and built of such size and dimensions as conveniently to accommodate with seats at the least two thousand persons, And the said Trustees have (with such approbation as aforesaid) provided made erected and set up in the said Church pews, seats, galleries, an organ, a Communion Table, a Pulpit, Desks and Ornaments, a Chancel, a Vestryroom and Conveniences as by the said Act they were authorised to do, AND WHEREAS the said Trustees having erected and completed the said Church, and having finished the pews or seats therein have been attended by the several proprietors or persons or the Attornies or Agents of the several proprietors or persons who lately were respectively in possession of Pews Seats and Sittings in the said former Church so taken down as aforesaid or in the actual receipt of the rents and profits thereof and the said Trustees having heard and duly considered the several statements allegations and claims of the said several proprietors or persons or of their respective Attorneys or Agents proceeded to allot and appoint and have agreed upon an allotment and appointment of an equal number of pews or seats and sittings in the said New Church to the said several proprietors or persons who were respectively in possession of pews seats and sittings in the said former Church or in the actual receipt of the rents and profits thereof and the said new pews or seats have been made convenient to accommodate as many persons as the pews or seats which such proprietors or persons were entitled to in the said former Church did accommodate and are as conveniently and eligibly situate as the said former pews or as nearly so as circumstances will allow, And in cases where persons having rights to pews or seats in the said former Church have been dispossessed thereof by reason of the new arrangement made by virtue of the said Act or were desirous of exchanging such rights to such pews or seats for rights to pews or seats in some other parts of the said Church the said Trustees have allotted or agreed to allot pews or seats to such persons accordingly such persons paying such sums for the difference in value as have been fixed upon and ascertained by the said Trustees to be reasonable and just, And after making or agreeing upon such allotment or appointment of Pews Seats and Sittings as hereinbefore mentioned the said Trustees proceeded to set out and appropriate in the said New Church and have agreed

upon an appropriation of such a number of seats for the gratuitous accommodation of the Poor Inhabitants of the said Parish for the time being as are sufficient to accommodate seven hundred persons at the least, And the remainder of the pews or seats and sittings which the said Trustees have erected or made by virtue of the said Act are to be leased or demised in manner in the said Act mentioned, AND WHEREAS for the purpose of effectuating and finally completing the allotment appointment and appropriation so made or agreed upon as aforesaid the said Trustees have determined to set the same down in writing in manner hereinafter mentioned, And for the further explanation and illustration of the said allotment appointment and appropriation they the said Trustees have caused to be made and prepared four Maps or Plans, the first of them describing the Ground Floor of the said Parish Church so taken down as aforesaid and the pews and seats upon such floor, the second of the said Maps or Plans describing the Gallery of the same Church and the pews and seats therein, the third of such Maps or Plans describing the Ground Floor of the said New Church and the pews and seats upon such floor, and the fourth and last of such Maps or Plans describing the Galleries of the same Church and the pews and seats therein, And the said Pews or Seats (except as hereinafter mentioned) are in each of the said Plans designated by progressive numbers and the pews or seats in the said New Church are marked with numbers corresponding with those by which they are designated in the said Plans except in regard to such of the said pews as are allotted to the Wardens, the Constables, and the Ringers, which pews are not numbered either in the said Church or in the said Plans, but are designated by the official names or descriptions of the persons for whose use they are respectively allotted. And the said Trustees have annexed the said Maps or Plans (contained in one Skin of Parchment) to these presents and do direct that the same shall be considered and taken as part of this their Award or instrument of allotment. NOW KNOW YE that the said Trustees do by these presents allot award and appoint to the several proprietors or persons who would not have been entitled to the possession or to the rents and profits of Pews Seats or Sittings in the said former Church in case the same had not been taken down the several pews seats and sittings in the present Church and which are described by numbers or Official names and situations in the first and second columns of the Schedule hereunder written or hereunto annexed, that is to say The said Trustees do allot award and appoint the several pews or seats and sittings so described in the said first and second columns in lieu of the several pews seats and sittings in the said former Church and the description of which is contained in the third and fourth columns of the said Schedule. And in each allotment or appointment of a pew or seat or several pews seats or sittings the description of the pew or seat or several pews seats or sittings so allotted and appointed is and are in the said first and second columns placed opposite to the description in the said third and fourth columns of the pew or seat or respective pews seats or sittings in the said former Church in lieu and stead of which such allotments and appointments are respectively made. And in the said Maps or Plans describing the pews or seats in the said New Church, the said Trustees have caused the said pews seats and sittings comprised in the said Schedule to be coloured red. And the said Trustees do hereby set out and appropriate all the remaining pews seats and sittings in the said Church and not comprised in the said Schedule (except those in

the Galleries of the said Church) for the gratuitous accommodation of the Poor Inhabitants of the said Parish for the time being, the same being sufficient to accommodate seven hundred persons at the least. And in the said Map or Plan of the Ground Floor of the said New Church the said Trustees have left such last mentioned pews seats and sittings uncoloured. And the said Trustees do declare that the pews seats and sittings in the Galleries of the said Church (except such as are hereby allotted and appointed) remain unappropriated and are to be leased or demised in manner in the said Act mentioned. And in the said Map or Plan of the Galleries of the said New Church the said Trustees have caused such last mentioned pews seats and sittings to be coloured blue. IN WITNESS whereof the said Trustees or the major part of them present at a Meeting holden this day in pursuance of the said Act have to two parts of this their Award or Instrument of Allotment (one of which parts they intend to deposit in the archives of the Consistory Court of the Bishop of Chester and the other in the said Parish Church) set their hands and seals this twenty-fourth day of December in the year of our Lord one thousand eight hundred and thirty.

A list of seatholders and plans as mentioned are attached to this document, and the Trustees who signed the same were : Jno. Wm. Whittaker, John Hornby, Wm. Feilden, Jas. Neville, Proctor Ratcliffe, John Fleming, Dixon Robinson, Robert Dewhurst, Daniel Thwaites, Christopher Hindle, Thomas Carr, John Lister. The Trustees were twelve in number. Many of them will be recognised as members of well-known local families. Since this deed was drawn, luckily, the system of selling or devising pews in parish churches has become obsolete not only in Blackburn but in the country generally.

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## THE COMMONS AND WASTE LANDS.

An Inquisition on Common and Waste Lands in the Parish of Blackburn was granted by the Crown, and held in the town on the 24th of April, 1617, when it was found that there were no fewer than 1,266 statute acres unenclosed and of uncertain tenure and ownership. The inquiry was held in answer to a petition of Sir William Fleetwood, lessee of the Rectory Glebe, Thomas Barton, lord of the manor, and the Rev. Jno. Morris, vicar. The Chancellor of the Duchy published his decision in a lengthy document the following year. The following, relating purely to the Church estate, is an abstract of the document :—

*Decree Made 20th June, 1618, ascertaining the rights of the Lords of the Manor of Blackburn, in the Commons or Wastes there, and the Vicar and several Freeholders and Copyholders in the same.*

[ABSTRACT.]—This cause was “between the King and John Dewhurst and Thurstan Mawdesley, Customary Tenants of the Crown within the Manor of Blackburn, in the County of Lancaster, of the one part; and George [Abbot], Lord Archbishop of Canterbury, and Thomas Barton, Esq., Lords of the Manor of Blackburn aforesaid, and Edward Fleetwood, Knight, Farmer of the Rectory of Blackburn, within the Duchy, and Thos. Holden, and other Freeholders within the same, of the other part.” The preamble recites that “by an Inquisition taken at Blackburn, etc., upon the 20th day of September, 1616, before Humfrey Davenport and John Hart, Esqrs.”—upon the oaths “of John Rhodes, of Thornley, in the said county; Henry Hammond, John Ward, Nicholas Crombleholme, John Rhodes, of Thornley, in the said county; John Moore, Thomas Riley, James Aspinall, John Middleton, Richard Parker, Robert Parker, Edward Houghton, Henry Hurst, and John Cottom, gentlemen,”—it was found “that the now Archbishop of Canterbury is seised in his demesne as of fee, of and in the Rectory and Parsonage of Blackburn, etc., and of and in the moiety of the Manor of Blackburn aforesaid, belonging to the said Parsonage. And that Thomas Barton, Esq., is seised in his demesne as of fee, of and in the other moiety of the said Manor. And that there are certain wastes lying near unto Blackburn town, containing in all about 680 acres, after seven yards and a half to the perch, whereof all (save 90 acres or thereabouts) do lye within the township of Blackburn. And the said 90 acres were, at the time of the said Inquisition, in controversy between the said Archbishop and the said Thomas Barton, on the one part, and the Lords, charterers and others of the town of Nether Darwen, on the other part, whether the said 90 acres did lye within the township of Blackburn or within the township of Nether Darwen.” It appeared by the same Inquisition that the Archbishop, in right of his Archbishopric, was seised in his demesne as of fee of the moiety of the soil of the said Wastes within the township of Blackburn; that Thomas Barton was seised in his demesne as of fee of the other moiety of the soil of the said Wastes. It further appeared that since the inquisition the parties interested had agreed to a partition of the ninety acres of waste in question between the townships of Blackburn and Nether Darwen, which gave 35ac. 3r. of the said 90 acres to Blackburn, and the residue to Nether Darwen. Of the 35 a. 3 r. declared to be in Blackburn, the Archbishop and Thomas Barton were severally seised, each of a moiety. And it appeared that all the Wastes of the soil, whereof the Archbishop and Thomas Barton were respectively seised in the township, were “three several Wastes, Moors, or Commons, the one called Colepit Moor, alias Whinney Edge, the other called Revidge Moor, and the third, which is a small moor, containing about three acres, called Blakey Moor.” It further appeared that John Morris, Clerk, Vicar of Blackburn, in respect and right of the said Vicarage; and Thomas Holden, William Barcroft, Thomas Kenyon, Richard Lawe, Miles Aspinall, and James Aspinall, in respect of divers lands and tenements lying in the township of Blackburn, of which they had several estates of



inheritance, had and ought to have common in the said Wastes and Moors, and that Thurstan Maudsley and John Dewhurst, copyholders of divers lands and tenements in the said township belonging to the Duchy of Lancaster, had and ought likewise to have common in the said Wastes and Moors, and the under-tenants of the Glebe, and the farmers of Thomas Barton's lands, had in the right of their landlords common in the said wastes; and further that Sir William Fleetwood, Thomas Barton, John Morris, Thomas Kenyon, Richard Lawe, James Aspinall, and Miles Aspinall, and the under-tenants of the glebe, had divers times petitioned the Archbishop to consent to the "enclosing of the said moors, wastes, and commons as being a thing tending to the good of the common wealth of the Kingdom, and to the private good of the said petitioners," who desired upon the said enclosure to have their proportionate part of the said wastes, etc., according to their several and respective inlands. And the Archbishop, after inquiry, having found it to be true "that the said wastes or moors had, by reason of non-culture, yielded very little profit" unto those who commoned in them, and if enclosed would yield a far larger revenue and profit, did condescend to their petition, and applied to the King's Highness to award a Commission out of the Court of the Duchy, for the allotting, unto those who had a right of common there, of convenient portions of the said Moors and Wastes. The Commission was granted accordingly, with orders to view and survey the said wastes, and to take evidence of the tenants, and with full power and authority to apportion and allot to the interested parties competent and convenient portions of such common lands, etc. The Commission had held an inquiry at Blackburn on the 24th of April, 1617, and had found that the only copyholders of the King in the said township were Thurstan Maudsley and John Dewhurst; as to Maudsley's title, they found "by a copy of Court Roll, that there was a presentment made the 23rd April, 35th Queen Elizabeth (1593), at a Court holden for the said Queen, at the Castle of Clitheroe," that "one Edward Maudsley died a little before the Court so holden, being, at the time of his death, seized in fee, according to the custom, of and in one messuage and other buildings, and of and in 14 acres of land, called Ousbooth," in Blackburn, and that his brother and heir, Henry Maudsley, prayed to be admitted and was admitted tenant of the said lands; and that the said Thurstan Maudsley claimed to hold the said copyhold lands, etc., as son and heir of the said Henry; as to Dewhurst's title, a copy of Court Roll showed that at a Court holden at Clitheroe, May 25th, 26th Eliz. (1586), came William Dewhurst, and John Dewhurst his son and heir, and surrendered into the Queen's hands one messuage and certain buildings, and 34 acres, 1 rood and one eighth of a rood of land, in Blackburn, called Beardsworth Green, to the use of one Robert Barcroft and their heirs, etc.; and that the said John Dewhurst claimed to hold the said copyhold lands and tenements. The Commissioners had accordingly allotted to the said Thurstan Maudsley 7 acres of Waste and Common land, after the measure used in the township; and to the said John Dewhurst 17 acres and a half and sixteenth of a rood of Waste and Common; by which the said Thurstan Maudsley and John Dewhurst were very well satisfied and contented." Upon which Commission, certificate and return, the Chancellor and Counsel of the Duchy ordered, on the 16th

July, 1617, "that all the tenants of Blackburn, and those who were any ways interested in the said Commons and Wastes, should show cause in the Duchy Court, in Michaelmas Term the next following, why a decree should not be entered by consent, for the establishing and confirming of the enclosing of the said Wastes." By affidavit made in that Court, it appeared that "the said John Dewhurst had his proportionable part of the said Wastes, lying fitly, etc., set out and measured, in and upon Revidge Moor, being one of the said Wastes;" and "the said Thurstan Maudsley had his proportionable part of the said Wastes, lying fitly, etc., set out and measured in and upon the said Moor called Revidge Moor;" in full satisfaction of such Common as they claimed. And it appeared, by affidavit and by the acknowledgement of John Morris, Vicar of Blackburn, that unto the said Vicarage there belonged "not above 50 acres of glebe at the most, lying and being within the said township of Blackburn;" that in right of the Vicarage he the said Vicar was to have Common in the said Wastes; and that "there was apportioned and set forth by certain measures and bounds, for the use of him the said Vicar of Blackburn and his successors for ever, in full satisfaction of his said Common in the said Wastes, divers parcels of Land, lying in several places in the said Moors, called Revidge Moor, and Cole Pit Moor, or otherwise called Whinney Edge Moor aforesaid, 23 acres, 1 rood, 13 falls of Land, after the measure used in the said Township of Blackburn, with which said portion and share of the said Wastes, he the said John Morris was well satisfied and contented." The Freeholders in the township were, first, Thomas Holden, who had "about 26 acres of Inland, being his inheritance in fee," of which said Inland of the Holdens, John Bolton had an estate for life or lives; and in satisfaction of his common there was allotted, set forth, and measured unto the said Thomas Holden, etc., divers parcels of Land of the said Commons, situate on Revidge Moor, containing 11 acres, 2 roods or thereabouts, after the measure used in the said township, with which portion of the said Wastes, "the greatest part whereof being of the best sort of ground in the said Moor, he the said Thomas Holden was and is well satisfied and contented. It also appeared that William Barcroft had about 24 acres of Inland, his inheritance in fee, in the township, which gave him right of Common in the said Wastes; and in lieu of that right "there was allotted, apportioned, measured, and set forth unto him the said William Barcroft, a certain parcel of land in the said Wastes upon Cole Pit Moor, alias Whinney Edge Moor," containing 11 acres or thereabouts, after the measure used in the said township, wherewith he William Barcroft was well satisfied and contented. Also, Thomas Kenyon, Richard Lawe, and Miles and James Aspinall, had divers parcels of Inland, containing about 45 acres, being their inheritance in fee, for which they had Common in the said Wastes, and in lieu of which these four Freeholders received divers parcels of land on the Waste and Moor called Revidge, containing 18 acres 2 roods or thereabouts, to be shared amongst them, according to their several quantities of Inland, with which share they were all well satisfied, pleased, and contented. After the disposal of these lesser claims, the bulk of the Waste Lands enclosed remained to be divided between the lords of the two moieties of the Manor, Thomas Barton and the Archbishop of Canterbury.



The Court found that Thomas Barton had in Fee simple the Moiety of the Manor of Blackburn as aforesaid, and divers parcels of Inlands, as parcel of the said moiety, amounting to 600 acres or thereabouts, after the measure in the said township, in regard whereof he was lord of one moiety of the said Waste Lands, and the Court in lieu of his and his tenants' Common in the said Wastes, allotted, apportioned, measured, and set out unto the said Thomas Barton and his heirs, diverse parcels of land on the Wastes and Moors called Revidge Moor and Cole Pit Moor, alias Whinney Edge Moor, containing 255 acres  $\frac{1}{2}$  rood 9 falls, or thereabouts, according to the measure used in the township, and with this allotment the said Thomas Barton was very well satisfied, contented, and pleased. Lastly, it appeared that the Archbishop of Canterbury had, in right of the said Archbishopric, the other Moiety of the Manor of Blackburn and divers parcels of Inlands, being the Glebe of the said Parsonage of Blackburn, amounting to 500 acres or thereabouts, according to the measure used in the said township, in regard whereof the Archbishop was lord of the moiety of the soil of the said Wastes, and his Farmer of the Parsonage and Tenants of the Glebe had Common in the said Wastes; wherefore the Court in lieu of such common, allotted, measured, and set forth to the said Archbishop and his successors, for ever, divers parcels of Land of the said Wastes and Moors, lying on Revidge Moor, and Cole Pit Moor, or Whinney Edge Moor, containing 231 acres, 3 roods, 16 falls or thereabouts, after the measure used in the township, which is very near double so much after the statute acre; and with this share or portion the Archbishop and his Farmer of the Parsonage were well satisfied and contented. But the Lords of the Manor, the Archbishop and Thomas Barton, were to set out in Whinney Edge Moor two acres of land, and in Revidge Moor one acre of land, of the customary measure of the township, "for the getting of stones" for their farmers and tenants. The Court further ordered that the said Archbishop and the said Thomas Barton should "set out of the said Moor or Waste, called Cole Pit Moor or Whinney Edge Moor, a quantity of land, lying next unto Blackburn Town's End, containing upon admeasurement thereof made, ten acres, according to the said measure, used and employed for ever for the service of his Majesty, his Heirs and Successors, for the mustering and training of people in that part, and for the recreation of the Inhabitants of the said Town, and for the good and profit of the said Town and Poor thereof, as a gift given for ever, for the uses aforesaid, by them, the said Archbishop and the said Thomas Barton, of the parts and portions of the said Wastes and Moors now intended to be inclosed." It was also made known unto the Court that the Archbishop had caused his Lessee of the Rectory Lands, Sir William Fleetwood, to promise to the under-tenants, that they should have amongst them, to be divided as they should agree amongst themselves, 160 and odd acres, parcel of the property of the Archbishopric, after the measure of the township, for the residue of the term of years that the said Sir William then had the Parsonage, which was about twenty years, for the yearly rent of 12d. the acre, and for every small fine or income, about 28s. the acre, one with another, to be paid to the said Sir William Fleetwood; and that the Archbishop "had caused the said Sir William Fleetwood, during his term, to give and pay yearly unto the

said Vicar, Curchwardens, and Sidesmen of the said Parish of Blackburn, for the term," etc., "£5 of lawful money of England, to be paid yearly, at two Feasts in the year" (Michaelmas and Annunciation Day); the same to be distributed yearly at Michaelmas, by the Vicar and Churchwardens, to the Poor Tenants of the Glebe of the Parsonage; and the Archbishop had further ordered that all future Farmers or Possessors of the said Parsonage for the time being should for ever pay a like sum of £5 to the Vicar and Wardens for the like charitable distribution. It was therefore upon the above premises finally ordered, adjudged, and decreed on the 29th of June, in the 16th of James the First's reign (1618), by Sir Humphrey Muir, Knt., Chancellor of the said Duchy of Lancaster, etc., with the King's consent, and with the consent of all the parties, that the said Moors or Wastes, called Revidge Moor and Cole Pit or Whinney Edge Moor (except the plots of ten acres and of three acres before mentioned as to be excepted), should and might be with all convenient speed taken in and enclosed, and for ever hereafter should be; and that the several and respective allotments above specified should be taken, held, and occupied by all the parties before named, for ever; and the Court also decreed that the aforesaid 10 acres adjoining to Blackburn Town End "should for ever lye, be, and continue open, and not enclosed, and that the same shall be employed and used for ever," etc., "for the mustering and training of Soldiers in these parts, when occasion shall require, and to and for the recreation of the People of the said Town; and the profits, pasture, or herbage of the said ten acres should from henceforth for ever be received, used, taken, and enjoyed, to and for the good and profit of the said Town, and of the Poor thereof." The Decree is given under the seal of the Duchy, 11th July, 16th James I. (1618).

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## CHARITIES OF THE PARISH.

A Return ordered to be printed by the House of Commons late in last Session, dealing with the reports of the Charity Commissioners on the Endowed Charities of Blackburn, was issued by authority whilst this work was running through the press. It is a document of 73 pages, and contains, in addition to the reports on the inquiries held in the district in June, 1904, the reports made by the Commissioners of 1826, and a general digest of a return made in 1865-8 on the same subject. Most if not all these Charities had an ecclesiastical origin. The first three dealt with in the Blackburn return are the "Poor's Stock," "Duckworth's Charity," and "Wollin's Charity."

The first-named in 1826 amounted to £50, and formed part of a sum of £160, which appeared to have been placed by the Rev. Thomas Starkie, late Vicar of Blackburn, in the hands of Messrs. Birley and Hornby on the security of a promissory note, the

interest on which had recently been dropped from 5 to 4 per cent. The interest, amounting to £2 per annum, and the sum collected at the celebration of the Sacrament were at that time annually divided amongst the several townships contributing to the Church rates of Blackburn, and the share belonging to Blackburn was given amongst the industrious poor not receiving relief. The other shares were paid over to the Overseers of the Poor of the respective townships, and were usually applied in the purchase of books for the poor. As the Charity is now unknown, it has been conjectured that the capital is included in the endowment of Livesey's Charity, but an examination of the figures, report the Commissioners, show that the theory is untenable. The second Charity consisted of interest on 40s. left by widow Duckworth, "governess of the poor," to be laid out every Good Friday in bread for the poor communicants. This sum came into the hands of the churchwardens for Blackburn, and in 1826 2s. 6d. a year was spent in the way directed, but it has not been paid within the memory of anybody called before the Commissioners in the 1904 inquiry. Of the third Charity, it appears that the Rev. John Wollin left £10, the interest of which was to be laid out in books. In 1826 it was believed that the sum formed part of the £160 mentioned above, and that accumulated interest to the amount of £3 6s. 0d. was in the hands of the churchwardens. The Commissioners now add that if the endowment is in existence it is included in that of Livesey's Charity.

Archbishop Sancroft's augmentation consists of a number of farms, etc., held upon lease by the Vicar of Blackburn, the proceeds to go to augment the livings of Low Church (Walton-le-Dale), Samlesbury, Harwood, Langho, Darwen, Tockholes, and Balderstone. The Commissioners now report that the present system on which the farms are held has no legal validity, and they recommend that the Archbishop of Canterbury should apply for a new scheme appointing the Vicar of Blackburn as trustee for the administration of the Charity. The endowment consists of farms let at £120 a year; £500 invested in Blackburn Consolidated 4 per cent. perpetual debenture stock, producing £20 per annum; £300 of City of Glasgow 3½ per cent. stock, redeemable in 1915, producing £10 10s. 0d.; £100 invested in South-Eastern Railway 4 per cent. preference stock, 1900, producing £4; and 6s. a year from the National Telephone Company for telephone poles and wires on property. All the stocks stand in the name of Bishop Thornton, and the gross income is £154 16s. 0d., out of which £2 yearly is paid to the Vicar for "pains and trouble," and is handed by him to his agents, Messrs. Sames and Green, who also receive a commission of 5 per cent. on the rents collected by them. The total deductions from the gross income amount to £30 per annum, and the net income is divided among the incumbents of the churches named. In addition, the incumbents receive among them £14 per annum, paid to them by the Vicar of Blackburn on behalf of the owner of the Witton estates, who is the owner of the rectory of Blackburn. A pension of £4 each is yearly paid to Walton-le-Dale and Samlesbury by the Vicar of Blackburn.

Particulars are also given of the Nancy Derbyshire Trust, the endowment of which consists of the six almshouses situate behind St. Silas's

Church, £5,570 Blackburn Corporation  $3\frac{1}{2}$  per cent. irredeemable stock, producing yearly £194 19s. 0d., and 50 perpetual Blackburn water annuities of 19s. each, making yearly £47 10s. 0d.; the total gross yearly income being £242 9s. 0d. At the date of inquiry, in June, 1904, there were 11 women in the almshouses and one vacancy. The present scale of expenditure, says the report, is considerably in excess of the available income, but is rendered possible by the fact that the trustees ended their first year with a balance of £300 in hand, and that at the end of 1903 they still had a balance of £292 11s. 4d.

By a return made in 1786, it appeared that sums amounting to about £90 had been left by George Blore and others for the benefit of the poor of Livesey and Tockholes, but little was known at the inquiry of 1826 as to what had become of the money, and in the present report it is stated that these Charities appear to be lost.

Full particulars are given of the Livesey Endowment, which originated with a gift of £100 by Sarah Livesey, whose object was to provide for the apprenticeship of poor children. The funds were allowed to accumulate, and in 1887 a scheme was agreed upon by which the money is now spent in scholarships. The endowment now consists of £340, invested in 3 per cent. redeemable stock of the Blackburn Corporation, £552 10s. 4d. in consols, and £100 invested in Blackburn Corporation 4 per cent. irredeemable stock. The gross income is £28 per annum. Under the scheme 12 exhibitions, each of the value of 30s. a year, and tenable for not less than two nor more than three years, have been established. Four are offered annually for competition.

The above particulars were given in the *Blackburn Times*, and we are indebted to the Editor for kindly permitting us to reprint them here. Of course, our readers will mostly be aware that the Nancy Derbyshire Trust can hardly be described either as ecclesiastical or parochial, and it is given here so that the list of Blackburn charities may be quite complete. The town does not seem to be so rich in these bequests from past times as other places in the near neighbourhood, but a close inquiry into these matters will show that many charities formerly attached to the Parish Church have lapsed, either through negligence or other defect on the part of trustees or other persons entrusted with their custody.

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## The Parish Church of Blackburn was anciently known as the "Inn of the Lord."

"Inn of the Lord." Could men but see  
The heritage they have in thee,  
In Faith and Hope and Charity!

To men of earth, a three-fold dower;  
A heritage of blessed power,  
A fortress in each trying hour.

Hope lights a candle on the way;  
Faith sees we go not far astray;  
Sweet Charity drives hate away.

Remember this, 'mid foolish scorn,  
That in an Inn the Lord was born;  
That in an Inn His glory shone.

The battle fought, at close of day  
The warrior needs to haste away  
To some warm shelter where men pray.

The brute carnivora, in lair  
Are moved by neither hymn nor prayer,  
But live to fight, and rend, and tear.

Man, in his common daily lot,  
Thinks that the things he sees are fraught  
With good untold, and must be sought

With arduous quest, through night and day:  
He cannot find one hour to pray;  
The bells say "Come?" he answers, "Nay."

And with his science he will teach  
All mystery is in his reach:  
The parson need no longer preach.

Mere parson, "No!" The prophet, "Yes!"  
He sees and knows that learning's guess  
At hidden truth, is matterless.

"Parson!" as priest and prophet, "Yes!"  
He to the nations in distress  
Speaks God's own truth, and makes no guess.

The priest, by sacrifice and prayer,  
And true oblation, has his share  
With prophet, in men's daily fare.

The stifled agony of earth  
Without him were not held in girth;  
Ah, no; 'twould like a beast spring forth.

Were there no truth of brotherhood,  
No notion of man's neighbourhood,  
What would become of human good?



Were there no Christ raised up on high,  
Quite visible to prophet eye,  
Better to eat, and drink, and die,  
Or raven in some swine-like sty.

Were there no common altar board,  
No Inn, so named, "of the Lord,"  
Men everywhere would draw the sword.

But through the ages all along,  
Men hear the *Evangelium*  
Of Peace on earth, and Good to come.

So wisest men in all their cares,  
Come to the Church to say their prayers,  
And thus escape a thousand snares.

The snares of Envy, vain Conceit;  
The snares of Lust about their feet;  
The snares of Avarice and Deceit;

The snares of Pride, which make men's eyes  
Look cruelly on all that lies  
In earth of ancient Paradise—

The Innocence that sits on youth,  
The ever-beauteous robe of Truth,  
The angel guest in human ruth.

So mock who may, this let us say,  
The Church will never pass away;  
As in all past time—so to-day.

Not Church as martial regimen,  
But as a light to Gentile men,  
And as a leaven leavening them.

Not as a ban to blur and blight,  
By legalisms binding tight;  
But as an everlasting light

To human blindness making clear  
That heaven indeed is very near,  
To those who keep their conscience clear;

Who speak no guile and do no wrong,  
Who banish hate in rapturous song,  
Think with compassion all day long.

Thus unto me the Truth doth seem  
Through all the centuries, but a beam  
Of light Divine. I may but dream.

The Church of England, link'd to power,  
Must strive, in this, her happiest hour,  
Her mild beatitudes to shower

On England's lieges everywhere.  
Reason, with Faith, and love of Prayer,  
These more than armies be her care.

Reason in bond must ever be  
With Faith, and Hope, and Charity—  
The yet remaining constant three  
That make a true Fraternity.

Hope lights a candle on the way,  
Faith sees we go not far astray;  
Sweet Charity drives hate away.

"Inn of the Lord!" We'll strive to see  
The heritage we have in Thee,  
In Faith, and Hope, and Charity.

FINIS OPERA.



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